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WITH THE WORLD'S PEOPLE

AN ACCOUNT OF THE ETHNIC ORIGIN, PRIMITIVE ESTATE, EARLY MIGRATIONS, SOCIAL EVOLUTION, AND PRESENT CONDITIONS AND PROMISE OF THE PRINCIPAL FAMILIES OF MEN

TOGETHER WITH A PRELIMINARY INQUIRY ON THE TIME, PLACE AND MANNER OF THE BEGINNING

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PROFUSELY ILLUSTRATED WITH COLORED PLATES, RACE MAPS AND CHARTS, TYPE PICTURES, SKETCHES, AND DIAGRAMS

WASHINGTON, D. C.

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1912

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BOOK XVII.—THE ARABS.

CHAPTER CXV.—ENVIRONMENT AND RESOURCES.

THE proper consideration of a race must begin with a glance at its physical environment. Every people of the world have drawn their character, in part at least, from the prevailing conditions of nature. The existence of the Esquimaux in Guiana, or of the Abyssinians in Spitzbergen, is a thing inconceivable under the laws of the natural world.

Arabia is one of the forces which have determined the ethnic and historical character of the Arabic race. The country is a peninsula. It is Africa repeated on a smaller scale. It reaches up on the east to the Persian gulf and to Lower Mesopotamia. On the north it lies against Syria. On the west the long line of the Red sea divides it from the Dark Continent. It is held to Africa by the narrow neck of Suez, and to Asia by the broader wrist whose principal transverse veins are the Euphrates and the Tigris. The country is a vast mail pouch, broadest at the bottom. Into this settled at a very early epoch in primeval history the primitive Arabian tribes. The broad side of the pouch is a desert. The edges round about are fertile and fragrant countries, filled with all perfumes, adorned with palms, vocal with many songs.

Position and configuration of Arabia.

It was into Arabia that the Southern Semites distributed themselves before Europe had felt the first pencilings of civilization. The Arabs themselves have no valuable traditions respecting their origin. Their recorded memories do not reach further than the beginning of the Christian era. Native historians did not appear among this people until after the rise of Islam in the seventh century. Such chroniclers were obliged to borrow from the Hebrews or from their own dreams and fancies whatever knowledge they possessed with respect to the beginnings of Arabian life. With this meager information, however, they formed a

Arab traditions of the descent of the race.

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ARABIAN LANDSCAPE.—A Foudj.—Drawn by G. Vuillier

theory of their origin. They were descended, so they thought, from the Amalekites, who dwelt on the borders of Canaan. The reader must bear in mind that the watershed between the Arabic and the Hebraic divisions of mankind lies along the region which may be defined as the southern and western border of Canaan. Here lay the Amalekites, the Edomites, and the Midianites, of whom so much is said in the Scriptures. These races, together with the Ammonites, belonged to the Arabic stock. There was here an ethnic selvage—a knitting together at the edges of two of the great webs of human life. It was, however, far from the mark for the early Arabian historiographers—uninformed of the facts—to record the Amalekites as the progenitors of the Arabic race.

HALT BY THE FOUNTAIN.
Drawn by G. Vuillier.

Modern inquiry, though it has risen to a far higher level, is still, like the Arab chroniclers, obliged to rely to a considerable extent upon the tradition and writings of the Hebrews for our information regarding the primitive Arabians. We may here, provisionally, fall back upon the ethnic analysis outlined in the Book of Genesis. There we catch a glimpse of the Joktanians, one of the four—and most ancient of the four—groups into which the Arabian family is divided. According to the scheme Joktan, or the Joktanites, were descended from Peleg, or the Pelegites, and these from the Eberites, or the Overriver tribes, who were the fathers of the Hebrews. The Eberites came down from the race of Salah, and that in turn from the Arphaxad, to whom we have attributed the Chaldees. As for the Joktan, that tribe became the progenitors of the Almodad, the Sheleph, the Gera, the Hadoram, the Uzal, the Abimel, the Sheba, the Ophir, the Jobab, and the Havila. Among these names we may recognize ethnic terms not unknown to history. For instance, the Sabæans, who are evidently the men of Sheba, and the Jobarites, mentioned by Ptolemy as inhabiting the old south coast—clearly the descendants of the Jobab.

Arabian ethnography reflected in Hebrew chronicles.

It is interesting to note in this ancient scheme the tribal connections between the Arabic and the Hebraic races. Both, according to their own traditions, have the Eberites, or Overriver men, that is,

Ethnic relationships of the Arabs and the Hebrews.

RAS SAFSACH (MOUNT HOREB).—Drawn by G. Vuillier, from a photograph.

the Mesopotamians, for their ancestors. This view is borne out by the best ethnic inquiry. There was certainly in Arabia a Semitic race older than the Ishmaelites. That older race was widely diffused through the peninsula, especially to the east and south, long before the tribal divergence of the Ishmael. That clan made its way into the peninsula at a much later period, but found there their kinsmen, the Joktanidæ, with whom they might readily assimilate and be at peace.

Traditional ancestors of the Arabic race.

Again, it is a part of the Hebrew tradition, accepted by the Arabs and provisionally accepted by modern inquiry, that the men of Edom, the Edomite race, had their origin from the Abrahamites by way of Isaac and Esau. Esau was held as the progenitor of the Edomite stock. Moreover, there was another division of the same family, namely, the Amalekites, who were believed to be the descendants of Amalek, grandson of Esau. In like manner the two sons of Lot, Moab and Ammon, were regarded as the progenitors of the Moabites and the Ammonites.

Thus we have all of the border Arabic nations accounted for on the hypothesis of a southern detachment of the Eberite tribes drifting down into the peninsular and desert countries of the south. Nor was the departure in any case so great as to break the fundamental ethnic identity of the Hebraic and Arabic families. The Hebrews always looked upon the Arabs as their kinsmen, according to race, and the Arabs in turn, even to the present day, have been wont to claim the Abrahamites as their fathers.

If we turn from this traditional and somewhat narrow view of the origin of the Arabian race, we shall find ourselves confronted with one of the most difficult of ethnic problems. The insufficiency of this single-ancestor method of accounting for the nations of antiquity has strongly impressed itself upon modern inquiry. The fact that the names of ancestors, long accepted as the names of individuals, have been widened into tribal appellatives, makes somewhat more rational the ancient view of migrations and settlements.

Insufficiency of such hypothesis to account for all Arabians.

In the case of the Arabs, the long accepted notion that all of the race has proceeded from the Joktanidæ and the Ishmaelidæ hardly holds its place as a sufficient account of their origin. As we have said above, the Mohammedan writers simply fall back on the Jewish chroniclers for their knowledge of the subject. This kind of historical testimony is not satisfactory, for the reason that while it accounts for the presence of one division of the Arabian race in the peninsula, it does not satisfactorily account for the presence of the other. There are two quite distinct divisions of the Arabic stock. The first is known as the Pure division, and the second as the Mustareb, or, as the ethnographers call it, the *adscititious* stock. Each of these has its territorial limits, and though the two peoples coälesce readily in a common national life, they are ethnically distinct.

So-called Pure and Mustareb divisions of the family.

The peculiarity of the case is that the pure Arab race lies far to the south and southwest, approximate to the adjacent parts of Africa. Moreover, the people of this family have a strong likeness to the African branch of the Semites. Many features of identity have been discovered between them. The people of this stock call themselves *Himyar*, or Dusky; and this same word is used as the ethnic

Situation and affinities of the pure Arabians.

descriptive term for the adjacent Africans. The Himyaritic language has been found to be nearly identical in both continents. The Southwestern Arabs and the opposite Southeastern Africans have not only a common tongue, but a large intermixture of blood. The grammar of the two languages coïncides. The social and civil institutions of Yemen and Hadramaut are virtually the same as those of Abyssinia. A physical analysis of the two peoples as to form, size, action, complexion, hair, and manner shows a strong affinity between the two peoples. Marriage is freely practiced across the continental dividing line, and the common antipathy of other races for the Africans does not exist in the case of the Arabs.

The next circumstance to be noted is that the pure Arabians seem to be the *oldest* occupants of the peninsula The Joktanidæ and the Ishmaelidæ, who may well be regarded as the progenitors of the Mustareb division of the race, seem to have come later. The movement of the latter into the peninsula corresponds fairly well with the traditional accounts which have been handed down by the Hebrew and Arabian scribes. How then shall we account for what appears to be the older, and, indeed, the better, division of the race?

Joktanians and Ishmaelites a later immigration.

In attempting to answer this question,

JOKTANIANS RESTING IN THE SHADOW OF A ROCK.—Drawn by Paul Hardy.

some ethnographers have adopted the strained hypothesis of an African origin for the pure race. It is held by such that the pure Arabian stock first made its way eastward, from the isthmus which connects Africa with Asia, and became localized in Lower Mesopotamia, and that subsequently the descendants of this migrant race turned back into Arabia and peopled the southern and southwestern part of the peninsula, thus coming into proximity with the more

Hypothesis to explain the common origin of both branches.

ancient race from which they were descended. Afterwards, when the two or three branches of the Abrahamidæ made their way into Arabia, they also would bring with them the language and characteristics of the Chaldees. By such a hypothesis the effort has been made to explain the affinities and manifestly common descent of the pure Arabs and the Mustareb stock.

Such a far-fetched explanation seems into Southwestern Arabia and the approximate parts of Africa *before* the divergence of the Abrahamidæ. By this view of the case we are easily able to account for the ultimate identity of the two branches of the Arabian family. It is sufficient to regard them all—pure Arabians, Joktanidæ, Ishmaelidæ, Edomites, Moabites, Midianites, Amalekites—as so many successive waves of Semitic migration to the south and west. The

LANDSCAPE NEAR THE TAYBETISM.—Drawn by G. Vuillier.

not to be needed. It is based fundamentally, if we mistake not, upon the notion of the multiple origin of the human family. It is on the hypothesis that there was a center of man-life somewhere on the border line of Southwestern Arabia and Africa, and that the Himyaritic peoples of both continents are the descendent results of this ancient source. It were better, however, to regard both the pure Arabs and the Mustarebs as having ultimately descended from the Chaldee stock. Doubtless the pure division of the race made its way

Both derived from a common Chaldee original.

first and oldest of these movements was that which carried the pure Arabian division to its place. Then we may reckon the Joktanians as the next. Finally, the Ishmaelites and those other tribes who lay along the border line of the Hebraic countries.

Let us note, then, the physical conditions under which the Arabian race has been developed. Arabia presents in its landscape, climate, and products the extremes of geographical, climatic, and productive results. The ancients marked off the peninsula into three divisions:

Geographical divisions of Arabia; boundaries indistinct.

Arabia Petræa, Arabia Deserta, and Arabia Felix. This is to say, that there was a Stony Araby, a Desert, and an Araby the Happy. Ancient geography, however, was more fanciful than actual. It was the result of the imaginative faculties rather than of travel and surveying. The boundaries between the three Arabias were never well determined, and if they had been drawn by actual survey they would not have corresponded correctly to natural divisions of the country. Modern investigation has shown better results.

In the northwestern part of Arabia we have the Sinaitic peninsula. It is a half-desert region, resting against the Red sea, and with its base line on Palestine. The country is of a waste character, rocky, precipitous, full of sand valleys, scanty in a dwarf vegetation, poor in rain and grass, and devoid of running streams. The second geographical division of the peninsula is called Hejaz. This lies along the eastern shore of the Red sea for a distance of four hundred and fifty miles, and extends inland to a maximum of a hundred and fifty miles. It is a level, sandy region, backed by a hilly plateau, picturesque in some parts, on account of its rock formations, but generally half-desert in its aspects. This region holds the cities of Mecca and Medina.

Character of Sinaitic peninsula and Hejaz.

To the south of Hejaz lies Yemen. Like the last named region, this also borders the Red sea. In this part of the peninsula the mountains stand back further from the coast, giving to Yemen a greater breadth. The supply of water is here more abundant. The streams in some parts run throughout the year, and are at times swollen to floods by the periodic rains. Yemen is one of the most interesting and important of all the Arabian districts. It is, on the whole, the most productive, and, bating the tropical heats, the most desirable region in which to live. Next in order lies the province of Hadramaut. This, also, is a maritime region, backed inland by a low mountain range, and traversed by small streams that go dry in summer. The same half-desert character here prevails as in Hejaz and Sinai. The climate is hot to a degree and, to strangers, intolerable.

Physical features of Yemen and Hadramaut.

Bordering on the Persian gulf lie the two provinces of Oman and Lahsa. The former joins Hadramaut on the east. Here a larger and more varied vegetation prevails. The water supply is better and more lasting. Hot springs are found in many parts. The climate is of a tropical character, the temperature rising almost as high as in the extreme south of the peninsula.

Provinces of Oman and Lahsa: phenomena of Nejd desert.

We have thus completed the sea-circuit of Arabia. One third of the whole peninsula, that is, the vast plateau of Nejd, is a desert. This is the true Arabia Deserta of the ancient geographers. It is not needed that we should describe to any considerable extent the physical features of this region. It is presumed that the reader is already familiar with the geography, climate, and physical conditions of the desert, and with its peculiar phenomena, such as the simoom and the sirocco—two forms of windstorm entirely different from each other, but often confounded through mistaken information. On the whole, we may view Arabia as an inland plateau, desert throughout, dotted only at great distances with oases, and bordered all around from Suez southward to the gulf of Aden, thence northeastward to the gulf of Oman, thence

northwestward to Chaldæa, by a varying strip of habitable territory; that is, habitable according to European notions of what constitutes fitness for human abode.

Plant-life and fruit products of Arabia.

We may now note the products of Arabia in its different parts. Of plant-life there is a great variety. In Hejaz we may note the plant called *samh*, from the grain of which the Bedouins make their bread; the *mesaä*, a thornbush bearing a sort of currant; the *nebek*, and certain other medicinal herbs, such as absinthium and colocynth. The Arabian larch also abounds, with the chestnut and sycamore. In this province also grow the dwarf date-palm, the pomegranate, the almond, and that species of acacia called gum arabic. During the brief spring and early summer grass springs up, but must be taken in its season. With the coming of the summer heat vegetation perishes.

VIEW OF DJOF.

The same quality of natural products may be found in Yemen; but here the great date-palm begins to flourish in full vigor. Of this fruit there are many varieties, some of which are cured and sent abroad in commerce. There grows also in Yemen the cocoanut, with the banana and the Indian fig. Here, too, as in all the better parts of Arabia, the vine flourishes, as it has done for immemorial ages. In Yemen the fruit crop is better than in any other part of Old Arabia. Peaches, oranges, apricots, and pomegranates abound here, as also in Oman. Senna is likewise produced, and many varieties of dyes and aromatics. Cotton grows wild, but has not been reduced to systematic cultivation. Yemen is one of the native places of indigo. Of all the products of the country, perhaps coffee is the most important. Climatic conditions are favorable for the best production of this world-wide staple.

The products of Hadramaut and Oman are not greatly different from those of Hejaz and Yemen. The character of the oases is well known, and

the reader need not be detained with repetition. The soil of Arabia is generally sandy, though, except in the desert parts, not unfertile. Underneath is a substratum of rock. The soil is formed of volcanic detritus interfused with calcareous matter and the disintegration of coral banks. With greater supply of rain such a compound would bring forth abundantly. Artificial irrigation wherever it is practiced shows at once the capacity of the soil. In most parts of the country there is great distress to agricultural and horticultural pursuits on account of the encroachment of sand, blown up from the deserts. Notwithstanding this, however, there is even in the waste plateau of the center, namely, in Nejd, Kasim, Jebel-Shomer, and Yemamah, a large area of calcareous soil intermixed with loam, and lacking only water to render it abundantly fertile.

Soil formation; fertility of the different regions.

AGRICULTURAL LIFE—TREADING OUT THE CORN.
Drawn by Paul Hardy.

If we look at the Arabian products yielded by cultivation we may note, first of all, the date. From the month of May until August the dates ripen, furnishing the Arabs with their principal staple, both for their consumption and commerce. The natives set greater store by the date than by the coffee crop, though outside of Arabia the latter is regarded as the more important. Wheat is sown, and produces a fair yield in favorable localities; so also barley. Millet is produced in large quantities and in many districts. It grows far out into the desert, where the grain is harvested, furnishing one of the principal means of support. Rice is confined to small districts near the coast. Beans grow well in all the provinces. Melons, gourds, and cucumbers are easily produced, and come to good size and quality. Onions, garlic, and many other varieties of sulphur-bearing vegetables are native to certain districts, and are easily produced in all. Nor do they present those offensive properties which the same vegetables possess in European countries. Peach and orange orchards are seen around nearly the whole coast of Arabia.

Products of orchard and field and garden.

Arab agriculture is still in a primitive stage. The people know little of the means of preserving and reïnvigor-

ating the soil. The implements which they use are primitive. Grains and grasses are cut with the sickle, and oxen still tread the threshing floor. The manner of agricultural life bears witness to the stationary and obstinate character of the Semitic race, ever preferring as it does the conservative preservation of the processes with which it is acquainted rather than the reckless substitution of better but unfamiliar methods of life and industry.

Arabian agriculture shows the Semitic characteristics.

tailed monkey may be seen in great numbers. Foxes are found in nearly all the districts, and the Arabian hyena is dreaded by man and beast. There is also a kangaroo rat, which in manner and habit resembles the American prairie dog, burrowing and making the burrow an observatory for the occupant.

Of the *genus cervus*, the gazelle is most abundant. The animal has been almost domesticated by the Arabs, who rarely pursue it in the hunt. The mountain goat and the hare find less favor, the lat-

CAMEL DRIVERS OF SINAI.—Drawn by Riou, from a photograph.

Much might be said, but little may suffice, respecting the animal life of the Arabian peninsula. On the whole, the scarcity of water keeps back abundance. Of wild beasts, the long-maned lion is most formidable. The large apes mentioned by the old writers have disappeared. Tigers are found in the desert region, but are much smaller than those of India and Africa. Lynxes and wolves prevail in the mountains, to the annoyance and terror of the nomadic herdsmen. In Yemen the black-faced, long-

Animal life of Arabia; the birds.

ter being regarded as a morsel by the Arabs, though under the ban of Persia and Turkey.

Among the birds of prey may be enumerated eagles, vultures, hawks, and bustards. The mottled partridge gathers his bevy in the desert and flies shoreward for fresh water. Quails abound, particularly in the hilly districts, as also the guinea fowl and several kinds of pigeons. On the whole, these varieties of bird-life are not greatly different from those of Europe. This can not be said, however, of the ostrich and

FANTASTIC CAVALRY DRILL OF THE ARABS.—From *Magazine of Art.*

the parrot. The former is, perhaps, the chief object of the Arabian chase. The latter abounds in the southern and more tropical parts of the peninsula.

Among reptiles may be noted, first of all, the lizard. Of serpents proper there are two or three varieties of viper, venomous, spiteful. In Yemen and Oman boa constrictors are sometimes found, but not so great as those of Africa. Human life is much tormented in Arabia by insects and vermin. Many of these infest houses. In the rock country along the coast wasps and wild bees sometimes hold their haunts against all efforts at their extermination. Ants grow to so great a size as to be formidable with their poisonous bite. The spider is dreaded. Flies and mosquitoes drift about in myriads, making both man and beast miserable by their attacks. Worse even than these are the locusts, which frequently devour all that remains from the heats of summer.

Venomous serpents and poisonous insects.

The story of the horses and camels of Arabia is world wide. The former is the finest known, and the latter among the most valuable auxiliaries of Arabic civilization. The camel is the animal of utility; the horse, of pleasure and æsthetic uses. From time immemorial Arabia has been accredited with the finest horses in the world. In all civilized countries the words, Arab steed, at once call to mind the image of that noble animal at his best estate. The famous breed is the Nejdee horse, which is justly regarded as the nonpareil of his kind. The Nejdee has a perfection of form, a symmetry of muscular development, a capacity for endurance, an intelligence and docility of disposition unequaled by any other stock. In the matter of speed, it is true that the European and American racers are able to distance the native steeds of Nejd; but the former are the product of skillful breeding on the line of speed; the latter, the product of nature in one of her highest moods.

Camels and the horses of Nedj.

The present stock has been known in its native place since the fifth century. It has been held that Yemen is the local starting-point of the breed. The animal seems, however, to be equally native in the broad desert lands of Nejd. The estimation in which their horses are held by the Arabs is one of the finest touches of the national character. The animal is never used for any of the ordinary drudgeries of life. No true man of the desert would ever mount his horse for a pleasure journey to a neighboring oasis. The ownership of the horse is almost national. The animal is regarded as the property of the sheik and of the better class of citizens. It is thought a disgrace to breed a Nejdee down to a lower level by crossing him with coarser stocks. Merchandise in horses is highly disreputable. One may *give* his steed to a friend, *lose* him by capture in war, *bequeath* him to his son; but *sell* him, never. No alien trade in Nejdee horses has ever been allowed, and foreigners have difficulty in getting one of the celebrated blood across the limits of Arabia.

Qualities of the Nedjee breed; sentiments and usages.

The care and training of these horses is a thing to be admired by races greatly superior in refined sentiment to the Arabs. The young animal is from colthood kept under an open shed, where he is cared for and educated until he is brought to a trustworthiness and intelligence which may well astonish the horse trainers of other countries. Pains are taken to avoid fat and to produce the most perfect muscle. By the time the

Training and treatment of horses, uses of the camel.

FANTASIA UNDER THE WALL OF HAIL.—Drawn by Y. Pranishnikoff.

animal reaches maturity he is able to gallop at a moderate rate for twenty-four hours if it be summer, or for two days in the winter, without so much as a drink of water! Nearly all the males are kept in their native condition, geldings being rare. The color most prized is gray, after that chestnut, white, or sorrel.

As said above, the camel has greater value as to utility than has the horse. The Arabian camel subserves all of the combined purposes of both the horse and the ox in European countries. Besides the value of the animal as a carrier of burdens, his flesh is eaten as the common food of the people. Camel's milk is said to be of excellent quality, though it yields neither butter nor cheese. Camel's wool is pronounced superior to the wool of sheep. The camel also is the great trade animal of the Bedouins, is the standard of value, and the best investment of wealth which the Arabs of the desert regions are able to make.

These facts relative to the domestic animals of the Arabs are so well known as to need no comment. The relations of man and beast in this great arid, half-tropical plateau of the world are peculiarly harmonious. The human evolution has been in this region so little disturbed by extraneous forces that life has attained a certain unity to which all of its parts contribute. The manners and sentiments of the Arabs, their dispositions and pursuits, are peculiarly harmonious with the character of the beasts which they employ in their comparatively simple existence.

Relations of the Arabs to various animals.

In a vast and complex civilization it were different. In a country like those of Western Europe or the United States the conditions of life are so multiform that man depends but little upon any single facts in his surroundings. In a land like Arabia, and among a people like the Arabs, the case stands otherwise. If the camel were removed, the whole fabric of Arabic life would be shaken. If the horse should disappear, the sentimental parts of Arab civilization—such as it is—would go with him. Even the ostrich, which is any other than a domestic creature, seems to constitute a symmetrical segment in the common life of this austere, desert race.

There is a sense in which the Arabs are one of the most ancient peoples of the earth. There is another sense in which they are among the most recent. No other race of men has been for a longer period of time in possession of its native land. We have seen above how the Arab stock must have been planted in the Arabian peninsula even before the migration of the Abrahamic tribes westward into Canaan. The presence of this people in Arabia was recognized and commented upon by the earliest historians of the Hamitic and Aryan races. Arabia and its inhabitants were known to the primitive Hebrews. Their habitation was described as being in the south of Arabia. They were said by some of the earliest Hebrew writers to be "a distant people, rich in frankincense, spices, gold, and precious stones" —a thing which might well be recorded when we remember that Arabia is the native place of no fewer than thirty-two spice-bearing trees, and that her deposits of gold were the best and richest of all antiquity.

Antiquity of Arab race in the peninsula.

The Egyptians as far back as the beginning of the sixteenth century B. C. put accounts of their wars and other relations with the nations of Punt, that is, Arabia, into their inscriptions. One of these tells the story how Queen Hatasu,

Arabs known to the Egyptians; story of Herodotus.

regent for her brother Tuthmosis II, desired to become acquainted by travel and information with "the land of Punt as far as the uttermost end of To-Neter."

ARAB WITH SPEAR—TYPE.
Drawn by Dalton.

This queen is said to have gone in a fleet by the Red sea to the Arabian coast, to have received the homage of the tribes, and to have returned to her own country with the gold and fragrant products of the South.

Herodotus is as garrulous about Arabia as concerning the other lands which he had visited or heard of. "The Arabs," says he, "wear long garments, and on the right side carry large bows, which can be strung on either side; and they travel on swift camels. They have only two gods, Dionysus, whom they call Urotal, and Urania, whom they call Alilat. Urania is known to the Babylonians as Mylitta, to the Arabs as Alilat. Bargains are struck in the following manner: A third person makes an incision in the hand near the thumb of each of the two persons who wish to enter into the compact, and with the blood he smears seven stones lying between them; calling at the same time on Urotal and Alilat. These compacts are observed with a sanctity unknown to any other nation."

Artemidorus, of Ephesus, and Diodorus, also, give sketches of Arabia and its inhabitants. The latter says that the Arabs in the parts next to Syria were an agricultural and trading people, but that further inland the country becomes a desert. "There they lead the lives of robbers, plundering their neighbors far and wide; but no one has succeeded in subduing them." In another part the author describes the Arabian herds and the nomadic manner of life. He speaks in high praise of the palm groves along the Arabian sea, and says that these were

Descriptions of Artemidorus and Diodorus.

consecrated to the gods. "Here," says he, "is an ancient altar of stone, bearing inscriptions in letters which no man can read." Pliny says: "Strange as it may seem, the Arabs live equally by plunder and by trade. What they get from their orchards and palm groves and from the sea they sell; but they purchase nothing in return."

Accounts given by Marcellinus and Agatharchides.

Ammianus Marcellinus speaks in like terms of the people and country. "The Arabs," says he, "extend themselves from the Euphrates to Egypt. They are half-naked, with only a colored apron around the body reaching to the middle. Every man is a warrior. On their swift, fine-limbed horses and their camels they ride in all directions. They do not abide long in any one place. Without settled abodes they wander to and fro, and their whole life is nothing but a flight. Of bread and wine the most part of them know nothing whatever." Agatharchides, who flourished in the second century B. C., describes the Sabæans, strongest and most populous of the Arabian nations. He speaks with enthusiasm of the products of Arabia Felix. He describes the beautiful and abundant fruits; the variety of animal life; the groves of balsam and cassia; the forests of frankincense, cinnamon, and myrrh; the sweet odors diffused on the breezes; the songs of tropical birds. He declares that when the wind blows seaward the sailors far from land are intoxicated with the divine fragrance that fills the air.

Unhistorical position of the Arabic races.

We thus see that from a period of nearly two thousand years before our era, down to the period of the Roman ascendency, the literature of antiquity is not wanting in references to Arabia and the Arabs. Nevertheless, neither the country nor the people were historical in the truer sense. Arabia hung off far to the south, pouchlike, down between the tropical gulfs. The country was out of the cosmic belt—below the lines of historical development. The Arab races deployed to the left into their pouch and lay there. History knew little of them. What the traveler saw and the story teller recorded was all.

Failure of the political evolution until Islam came.

The inaptitude of the Semitic race for the development and administration of great states was fully illustrated in Arabia. The tribes remained in their primitive condition. A manner of life was attained beyond which there was no progress, no evolution. No great kingdom arose to enter into competition with the Mediterranean nations. So, though the race itself was one of the most ancient, though the country had many things favorable to historical development, emergence into nationality there was none. Not until the rise of Islam, not until the coming of the Prophet, was a new life, the life of unity and power, diffused among the Arabian peoples. We are therefore constrained to view the race only as it has presented itself since the birth and spread of Islam.

Nomadic life deduced from the Arabian environment.

We have now sufficiently noted the physical environment and conditions of the Arab stock. What the effect of such surroundings would be upon a race long dwelling in such a state may easily be inferred. The nomadic life would prevail. The people would dwell in tents, removing much from place to place. The wealth of the country would consist of flocks and herds, of camels and horses and petty merchandise. There would be a village folk and a folk of the desert. Trade on a small scale might flourish. Possibly in favorable mari-

time situations cities of considerable importance might arise. Civilization must needs lag—particularly when we consider the ethnic inaptitude of the race to exchange old ideas, old customs and usages for the new ideas and methods of progress. Race conservatism, bound around with the inflexible rigors of Islam, has prevented natural growth.

CHAPTER CXVI.—SOCIETY AND LEARNING.

IN our examination of the social state of the Arabians, we are left to consider the people as they have appeared since the rise and prevalence of Mohammedanism. Of ancient Arabian society we know but little. The Arab historians repeat concerning their own ancestors only so much as they have learned from the writings of the Hebrews. Let us look, first of all, at the relation of the sexes. After the food supply, that relation is the strongest determinative fact in establishing the social and industrial estate of a people.

The ancient Arabians, like all the other Semites, had the usage of polygamy. Marriage was multiple. The man took wives at his will and according to his ability to maintain them and the families arising from them. The clan life was developed on this principle. Islam found polygamy and maintained it. There are evidences of a disposition on the part of the Prophet to abolish polygamy along with the idolatries and other social and religious abuses of his countrymen. But whatever may have been his early purpose in this respect, he yielded to the existing condition and preserved polygamous marriage. A limit, however, was placed upon the institution by which a maximum of four wives (except in the case of princes) was allowed to the followers of the Prophet.

Polygamy the law of the Arabs; the Prophet accepts it.

This sexual relation under multiple marriage was carried out strongly in the new Mohammedan faith. It became a part of it, an article of religion. There was a species of mysticism in marriage. By marriage paradise was to be peopled. The faithful were to become the progenitors of the hosts of paradise. The blessings of the faith were to be secured in the sexual relation. The good Moslem was to be rewarded with all joys and pleasures. For him the women of Islam had their existence. In their society, as the mothers of his children, he should pass his earthly days in peace.

The mystic marriage tie extended into paradise.

Then came the refinement of the hereafter. Sex was to be carried into paradise. There the faithful follower of the Prophet should be rewarded according to his merit with the perpetual companionship of seventy houri—large-eyed, beautiful virgins, superior to earth in loveliness, immortal in their charms.

The present social system of the Arabians is anything other than admirable. License is the virtual law of the sexes. Some efforts are made to preserve social and personal purity. This begins with the old Semitic rite of circumcision; but the rite is by no means universally practiced. Some of the tribes have aban-

Prevalence of license; easiness of divorce.

doned it altogether. The injunctions of the Koran are much neglected. As to marriage proper, there is, therefore, no legal guarantee, no formality of law. The fundamental idea in the union is the consent of the parties. Custom has prescribed that the union and the agreement thereto must be witnessed by two persons. The testimony, however, is no more than oral. As consent is the basis of the marriage, so disagreement is the basis of divorce. The one is as easy as the other.

As to the morality of the relation, that is most notable for its absence. Constancy is not demanded in either the woman or the man. Greater fidelity is expected of the woman—since she is to be the mother—than of the man. The man is under little restraint, and is faithful only because in some instances he chooses to be. The social state is not greatly infected with jealousies, though in some instances fighting and murder follow upon violated marriage vows. It has been noted that such criminal dénouement comes about when social lapses have proceeded as far as public scandal.

Fidelity holds the woman; secrecy of love-making.

The Arab in such a case regards himself as insulted and disgraced. The whole relation between the sexes is regarded as private—a thing of secrecy. It is a relation not spoken of by the Arabs themselves. They are silent and sensitive respecting all affairs of love, courtship, and marriage. It is expected that the young man will court his bride privately. To reveal his sentiments, to make public his intentions and desires, is shameful and vulgar. In one respect a better code exists. The maidens of the tribe are expected to be pure in thought and life. After marriage the obligation of purity is removed. Custom has determined whatever code there is

MOHAMMED IBN-ABDALLAH THE PROPHET.
From a portrait in the *Life of the Prophet*, by the Sieur de Reyr, 1818.

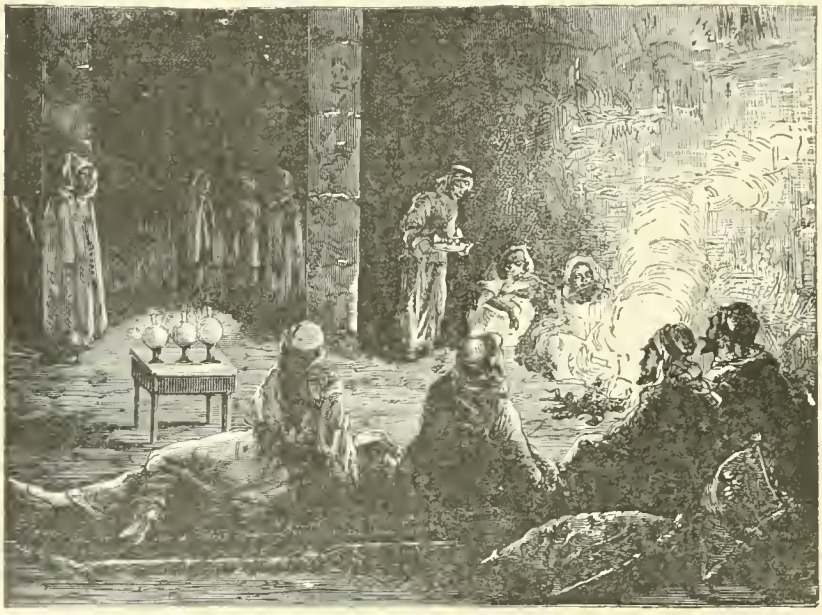
for the organization of the family and the principles upon which it is founded.

The view here presented is that of the Bedouin, or desert, Arabs, rather than those of the cities. The pure Arabians of Yemen and the Hejaz have a higher standard of morality and a more chivalrous and sentimental notion of the union of the sexes. In such communities the doctrines and injunctions of the Koran are well regarded. The family, though polygamous, is held as sacred, and the violations of social purity are hardly more frequent than those of other countries. Among all of the Arabs, however, the woman is held in complete subjection. She is regarded as a circumstance and condition of man's life and pleasure. Her elevation is not considered or desired. Her accomplishments are such as belong to the women of the Orient.

Higher standards of the pure Arabians.

The Arabian ladies of the better estate, however, and their daughters, are taught to make themselves beautiful—desirable in the eyes of their husbands and lovers. They have a certain range of minor accomplishments. Music is known and practiced. The small arts of decoration and adornment are cultivated to a limited degree. All of the devices, such as the use of perfumes, cosmetics, and paints, whereby the natural woman makes herself so skillfully into the artificial woman of the civilized life, are known to the Arabian women, the products of whose country and the conditions of whose climate, scenery, and manner of life conduce to the cultivation of such expedients.

The woman's arts to make herself attractive.



SOCIAL LIFE—EVENING PARTY AT HOUSE OF ARAB NOBLEMAN.
Drawn by G. Vuillier.

The Arab family of to-day is still the family of antiquity. It is the family of the East. The children grow up in a state of nature. The father is a hunter, a warrior, a nomad. His home is a movable tent. His residence some half-desert place which may soon be abandoned for another. About the tent are sheep and goats and camels, and under the sheds adjacent the famous horses. The life is simple to the last degree. The principal food is dates. Wine is forbidden by the Koran. Clothing is in the simplest stage of development. The children have none. The boys run about *in puris naturalibus* until they are twelve or fourteen; the girls, to the age of seven.

The Arab family the family of antiquity.

Perhaps no other race of men, with

the possible exception of the Chinese, have so well preserved their ancient character as have the Arabs. This is true in particular of the social aspects of Arabian life. A group of Arabs photographed at the present day might serve as a representation of a family belonging to the same stock before the days of the Abrahamic migration! It has been a race without change in the fundamentals of its constitution. True, a great transformation in the religious thought and practice of the people was effected by the Prophet and his followers; but Islam adopted and perpetuated more than it destroyed. Much of the character of Mohammed and of the Bible which he gave to his race must be accounted for on the ground of the inability of the one or the other to change the existing order.

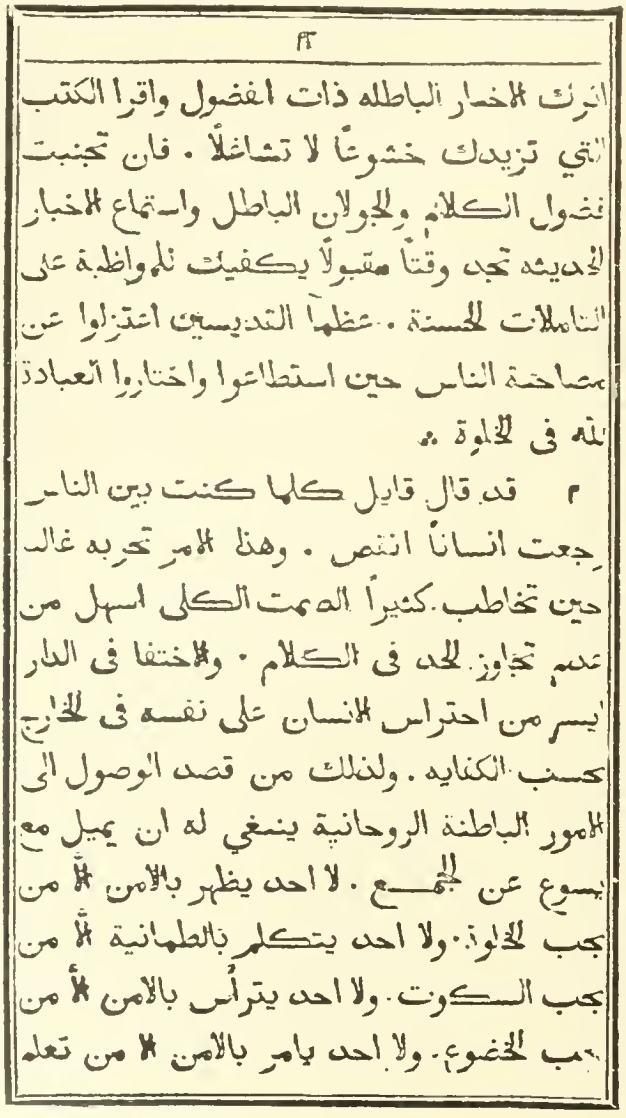
Preservation by the Arabs of old race characteristics.

The Arabic language and literature present another aspect of the same unchangeable type transmitted from antiquity to the present. No other language of the world has for so long a period of time so well preserved its identity. Under all conditions it has remained the same. If we wish to know by actual example the character of Semitic speech before Aramaic was Aramaic, or Hebrew was Hebrew, we must study Arabic. The different nations of the peninsula have not diverged dialectically from each

Arabic preserves the Semitic type of language.

BOYS MILKING THE CAMELS.—Drawn by Jules Girardet, after a sketch of Camille Douls.

other to any marked degree. African Arabic is fundamentally the same. Even on the tongue of the Berbers it is the same. The language is spoken at the present time by fully thirty-five million of people—more than all the other Semites together. It is the great tongue of the Semitic race. No other language of this family, with the exception of Hebrew, can at all compete with Arabic in the force, precision, and strength of its expression.



SPECIMEN PAGE OF ARABIC.

The Arabic language has the same identical structure with all other Semitic forms of speech. It is tri-literal; it is consonantal; its vowels are inserted; its whole inflection is effected by vocalic variation. All the features have their analogues and similitudes in the other branches of Semitic language; but it is the Arabic which most of all has shown itself capable of development. Let none think that we have not here a vast, capacious, and philosophical tongue. The vocabulary is one of the most extensive known. Its grammar is one of the most perfect. Its verbs have fifteen conjugations, and the modal forms are correspondingly numerous. The syntactical structure does not stop with the demands arising from the simpler relations of thought, but extends to literature and philosophy.

Features and qualities of Arabic; the grammar.

The strength and capacity of Arabic is shown by its conquest. It occupies almost the whole area dominated at any time by men of the Semitic race. It has spread eastward to Hindustan and the Malay archipelago. It has infected the language of the Turcomans and the Persians until each have borrowed about one half of their vocabularies therefrom. It has spread westward along the whole northern coast of Africa, and on the eastern coast has made a large indentation in the linguistic solidarity of the continent. All the languages of Europe and the civilized tongues of America have been impregnated with Arabic elements. It is in a large sense the funda-

Conquests and wide dominion of Arabian speech.

mental language of modern science. Many of our common terms of scientific expression, such as *algebra*, *alchemy*, *alcohol*, *azimuth*, *cipher*, *elixir*, *magazine*, and the like, have been derived from this immense mine. The language stands fast. Though it is more than twelve centuries from Mohammed to the present, and though Arabic has spread so far through divers continents and among many races, it is still everywhere essentially the speech of the Koran.

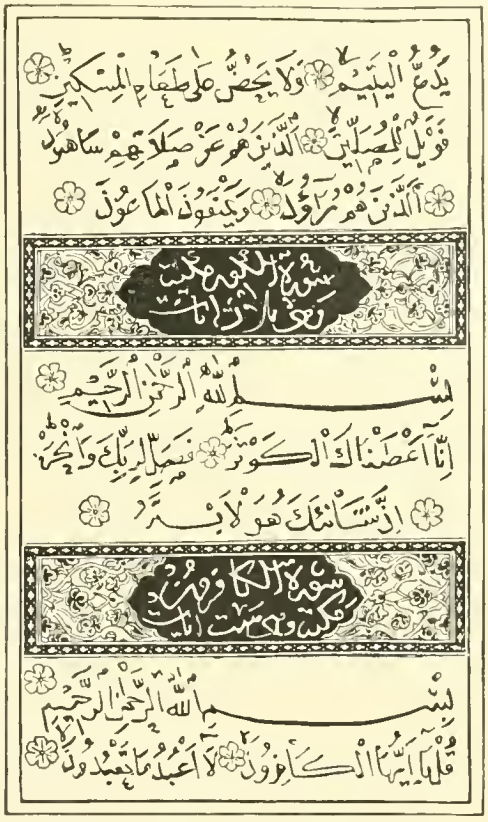
The Arabic alphabet; styles of characters.

It is believed that the alphabetical forms of the language were derived originally from Phœnician, by way of the Old Syriac characters. The present alphabet came into vogue in the sixth century. Originally it consisted, like Hebrew, of twenty-two characters; but these have been extended by various improvements to twenty-eight. The alphabet is consonantal, the vowels being written by means of marks adjusted to the consonants above or below. There are two principal forms of the characters employed. The first style is called *Kufic*,[1] and the other is the common cursive hand dating from the tenth century. The alphabet of Arabic, like the language itself, has made wide conquests. It is the alphabet of the Persian; also of the Afghan languages of Hindustanee, of Turkish, of Malay, of Berber, and of several African tongues that, though themselves not Semitic, have adopted it.

Literary culture; effects of the Koranic proclamation.

The Arabs were a people—have always been a people—of imagination, of ideality. The thought of the race has tended to literary expression in the forms of poetry. Such culture begins to appear about the fifth century of our era; that is, the oldest preserved works of the poetical literature of this people hardly reach further back than the date just named. The proclamation of the Koran gave a great impulse to literary activity. To the Arab of the eighth century the Koran was everything. It was his Bible, his book of law, and his literary model.

After the establishment of Islam in Arabia and throughout the Semitic



PAGE OF THE KORAN

countries, a great literary activity was begotten of the desire to establish and interpret the Koran and the traditions clustering around the life of the Prophet. The Omayyad dynasty was established at Damascus, and the Abbassid dynasty at Bagdad. In the times of Al-Mansur, Haroun Al-Rashid, Al-Mamun, and Al-Motassem, Arabic literature rose to a climax. Then it was that the science

[1] For Kufic alphabet, see illustration p. 352.

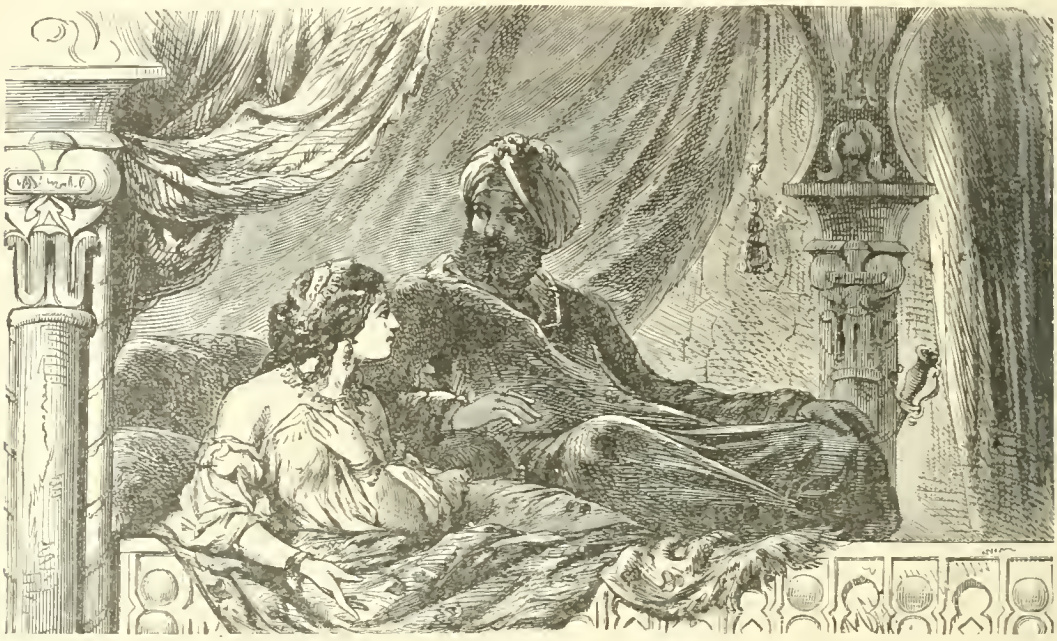
and philosophy of the Greeks were introduced, and the Arabian mind was quickened into a hitherto unknown activity.

This Greek culture came, in particular, by way of Syria. Out of the schools of Antioch polite letters were carried in Syriac versions from the Greek classics into Arabian channels. History began to be cultivated, together with geography, law, medicine, philosophy, and art. The teuth century marked the climax of

Greek letters flow into Arabian channels.

the first place, the dogmatism of the Koran laid a line beyond which literary activity might not extend. There was, besides, something in the genius of the race that forbade the extension of literature to many classes of subjects. Poetry was lyrical, and no more. The epic and the drama were not attempted. Verse was applied to many subjects not poetical, such as grammar and arithmetic; but the true Arabian poetry lay in lyrical song.

Arabian thought bounded by the Koran.



SCENE FROM *ARABIAN NIGHTS*.—Schariar and Scheherazade.

this extraordinary intellectual activity. Then it was that encyclopædias were composed in Arabic, in which that learning was embalmed which afterwards, by way of Spain, should permeate mediæval Europe and become the basis of modern culture. Then it was that Arabian poetry flourished most. Poetical contests were instituted, and many bards of the highest rank sang the songs of the new civilization.

This culture of the Arabians, however, was bound with limitations. In

Another form of both poetic and prosaic development was the proverb. Of proverbs, the Arabs have one of the largest collections of any people. Stories and romances filled the air until what time in the middle of the thirteenth century the rod of Mongol chastisement was laid upon Bagdad, and a coarser rule was substituted for the polite reign of the Arabians. It was in the great period that the famous collection called *The Arabian Nights*, more properly, *The*

Proverbs and romances fill the air.

Thousand and One Nights, was produced, or at least put into its present form. This celebrated work lay for a long time in the East until, toward the end of the seventeenth century, it was revealed to Europe, and did much toward reviving the romantic spirit in modern literature.

Intellectual activity of Arabs displayed in humane sciences.

It was, however, on the side of theology and law and medicine and mathematics that the intellectual activity of the Arabs was mostly displayed. Around the Koran hung the eternal interests of the race. Therefore the Koran must be interpreted, explained, commented upon. Its forms of expression, its letter, its text, the sense of it, must be accurately determined and fixed in an unchangeable form. Error there must be none.

Ascendency of theology; four principal schools.

So Koranic theology arose. The Arabian theologians were legion. Many schools of theological belief were established. Four of these obtained preëminence. The first of these, known as the Hanefite school, was accepted as most orthodox in India and Turkey. In Africa, with the exception of Egypt, the Malekite school prevailed. In Egypt the Shaffite code and doctrine were received, and schools established in accordance therewith. The weakest of the four orthodox dogmas was the Hanbalite, which gained some footing in Syria and the East.

Arabian history; vices of the historical writers.

Arabian history, like its poetry, was limited by the conditions of the age and people. The Arab historians did not attempt to go beyond the work of annalists and chroniclers. It had hardly been expected, however, that a true historical criticism should appear in an age so far removed from the present. When we reflect that history as a science is still in its infancy, our wonder should not be kindled that Arabian history of the Middle Ages did not proceed further than a picturesque outline of facts.

One of the vices of historical writing as it was practiced by the Arabian seers was that they constantly reproduced their authorities, thereby swelling the body of their compositions without adding aught to the value of the existing historical literature. Cross quotations also made up a large part of the volume of these writings. It is pleasing to note, however, that in exceptional instances, such as that of Ibn-Khaldoun, who flourished at the close of the fourteenth and beginning of the fifteenth century, the true historical spirit was apparent. Such is the philosophical insight shown in this author's writings that the reader of the present day might assign him—judging by the character of his work—to the present age. He is the Arabian Thucydides.

Superiority of the Arabians in the exact sciences.

The attainments of the Arabians in the exact sciences surpassed by much the work of all races that had preceded them. Not even the astute Greeks were the equals of the Arabian mathematicians and scientists. Our modern mathematics belong in their origin, or at least in their development, to Arabia. It is true that in these branches of exact inquiry the Arabs had the Greeks and Hindus for their schoolmasters; but they greatly surpassed their teachers. In their hands arithmetic and algebra received a new interpretation. If our present numerals and system of notation are not positively of Arabian invention, they have at least their perfection from Arabian hands. Trigonometry also received a great impetus in the Arab schools. There it was that the system of sines and tangents was found and introduced.

To the Arabs also we are indebted for the method of solving the cubic equation. In their hands mathematics was extended to astronomical inquiry. In the study of the heavens they forecast many of the facts and theories thereto the methods of exact measurement, and gave to the world the data upon which the sphericity of the earth was subsequently demonstrated and circumnavigation brought within the range of probability.

Particular discoveries in mathematics and chemistry.

Passing beyond these limitations, the

AN ARABIAN COMMON SCHOOL.—From a painting by J. F. Lewis.

which have been attributed in their discovery to modern astronomers. In chemistry also the Arabs far surpassed all their predecessors. They it was who discovered the sulphuric and nitric acids and their methods of preparation; also the nitro-muriatic acid, or aqua regia; also the distillation of alcohol. In like manner they widened the boundaries of geographical information. They applied

Arabians entered the domain of abstract philosophy. Along with the other works which they derived from the Greeks came the writings of Aristotle. To the newly awakened mind of Arabia this was a revelation. The world of abstract thought opened suddenly to view. The Koran had already been given, with its revelation of the moral order of the

Attempts of the Arabian mind to form a system of philosophy.

world and its theory of the immortal state. Here were the elements of that philosophical system to the development of which the Saracenic thinkers gave themselves with so much zeal and such large results. The philosophical system which they produced was, like that of most other races, a mixture of earthly and heavenly things. The problem was to produce a scheme by which the unity of the divine nature proclaimed in the Koran, and accepted as the fundamental concept of all religious truth, should be extended so that the unity of man and nature might be included in a single doctrine.

In the attempted elaboration of such a scheme Aristotle became the origin of the inquiry, just as Galen was made the beginning of authority in Arabian medical science. The movements which we here describe began in the times of the early caliphs. The study of Greek philosophy usurped from this time forth the highest place in the schools—highest next to the study of the Koran. The double form of inquiry thus introduced excited much distrust and opposition on the part of those who held that the Koran was both the beginning and the end of all thought and all inquiry.

The Arabian scholastics, however, continued their investigation and theorizing, and by the close of the tenth century had succeeded in formulating what they regarded as a complete scheme of human knowledge. This began with mathematics and logic, and rose through the different branches of natural science to theology, which was considered the highest of all learning. Upon this scheme

Scholastics believe their system to be universal.

MEMORIAL SERVICE AT AN ARAB GRAVE.
Drawn by Paul Hardy.

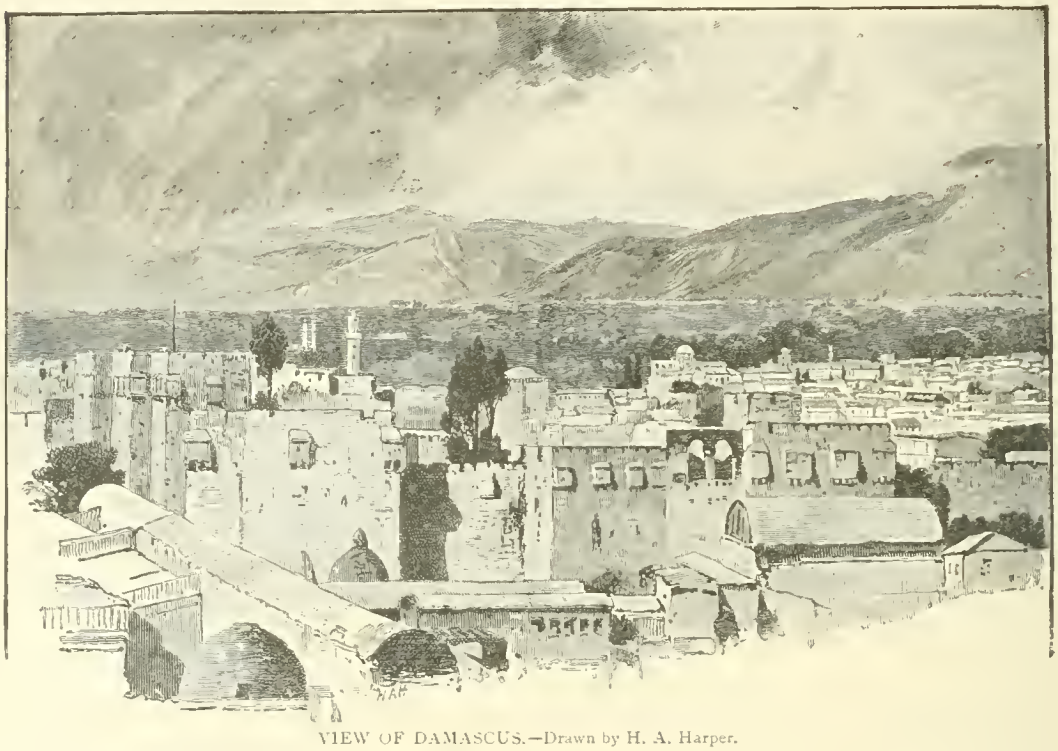
a society known as the Brothers of Purity was formed, with its four divisions. Its object was to frame an encyclopædia of universal knowledge, and thereby effect a reconciliation between science and religion. The reader will hardly fail to be interested and instructed with this reference to a movement dating back to the ninth and tenth centuries, and yet in

such strict analogy with the intellectual history of our own times.

Character and method of the Arabic encyclopædia.

The Arabic encyclopædia thus produced consisted of fifty-one parts. Its scientific material was borrowed ultimately from the Aristotelian philosophy, as the same was modified and amplified by Plato and his schools; but the scientific development was Arabian. The *Arabica* is pervaded throughout with a peculiarly pietistic spirit. Through every article there runs the thread of goodness as a motive and end of conduct. The work was conceived and executed in the reigns of Al-Mamun and Al-Motassem.

Besides the encyclopædia—oldest perhaps of its kind in the world—many individual treatises on philosophy were



VIEW OF DAMASCUS.—Drawn by H. A. Harper.

moral side was deduced from the Prophet and his book. The fundamental assumption was the union of goodness and moral perfection with universal wisdom. The fundamental philosophical concept was that nature is pervaded with a universal soul, an *anima mundi*, and that human souls are fragmentary—isolated during the present life, but capable of resolution at death into the universal soul. The reader will readily trace the origin of this concept to India and the Buddhistic system of thought. The *Encyclopædia* written in this age. It was at this time, or shortly afterwards, that Alfarabius flourished. His life covered the first half of the tenth century. Tradition has assigned to him prodigious scholarship. He was said to be expert in seventy languages. He was also a professor of the musical art. The greater part of his writings have been lost. Those that remain are fragmentary treatises in Arabic or Hebrew translation on the subject of the Aristotelian philosophy and on current

Work of Alfarabius and Avicenna.

branches of science. He was one of the founders of the system of Arabian thought in matters of speculative philosophy. One of his doctrines was the perfectibility of human nature and the attainment of that end as the supreme happiness of life. After him came the illustrious Avicenna—most distinguished name in Arabic letters. He it was who, beginning from Yemen, laid the basis of modern medicine, not only in the Semitic countries, but in Spain and throughout Europe. It was as a medical author, rather than as a metaphysician, that he became celebrated, first in the Arabic schools of the East, and afterwards in the West. But his writings on philosophical subjects were also extensive and influential.

The intellectual activity of the East—of Bagdad, of Damascus, of Cairo, of Alexandria—was extended with the Arab conquest through Northern Africa into Spain. There the philosophy of the Arabians was taken up by Avicebron, who, at the middle of the eleventh century, produced his celebrated philosophical essay entitled *Fons Vitæ*, or the Fountain of Life. His philosophy traveled beyond the pale of Eastern speculation, and contained some startling doctrines which for the time obtained ascendency in the Arabian schools. One of these was that matter is universal—that all things, including the soul, are material. Matter was not only universal, but one. All the forms of things were only the various aspects and phenomena of matter. Nor will the thoughtful reader fail to detect in this, also, a forecasting of one of the most striking features of modern thought.

Philosophical concepts of Avicebron and Ibn-Bajah.

Avicebron was succeeded in the intellectual world by Ibn-Bajah, a native of Saragossa. He flourished at the close of the eleventh and beginning of the twelfth century. Like his predecessors, he began his philosophical speculations in the Aristotelian mine. One of his principal works was entitled *The Republic, or the Régime of the Solitary.* A stranger goes abroad seeking for a truer state. He would find a place where all things are harmonious and at peace. He discovers that the animal nature is the obstacle to such an enlightened condition. This animal nature, however, may be put down by abstraction and reflection, and thus the ideal republic may be attained. It is the old story of Plato and his Utopian democracy, loosed in the wastes of Islam.

With the twelfth century the activity of the Arab mind began to abate. It became clear that the maximum of its achievement had been reached and passed. Henceforth the things accomplished in the intellectual career of the Arabians were to be perpetuated by transfusion among other peoples. In this particular almost every modern nation has felt the mild glow of Arabian thought in its intellectual life. The scholasticism of our later Middle Ages in Europe owed the larger part of its parsimonious virtues to the Arabic elements with which it was pervaded. Modern times, even in the most westernly developments of civilization, have not wholly divested the human mind of the picturesque drapery of Arabian speculation flung around it at a time when the crescent was far in advance of the cross as the emblem of culture—the banner of refinement.

Products of Arab mind transfused among other races.

CHAPTER CXVII.—ART AND RELIGION.

THE Arabs, like the other Semitic races, have fallen behind in the competition of art. There seems to have been among all people of this stock a peculiar inaptitude to pictorial and plastic representation. The fine arts—if thereby we designate only painting and statuary—have never flourished within the limits of Arabia, or, indeed, in those countries which have been under Arabian domination. In one branch, however, of polite achievement the Arabs have not only competed, but greatly distinguished themselves in the artistic development of the human race.

This branch is architecture. The history of Saracenic structure is one of the most interesting paragraphs in the architectural annals of the world. Some of the most beautiful forms of construction and adornment have been invented by the descendants of the desert men turned Islamite under the summons of the Prophet. Mosque building began with the age of Mohammed, the earliest example of such structure dating to the beginning of the eighth century. The necessity resting upon the followers of the Prophet led them at once to the construction of elegant and original temples for the worship of Allah and the ceremonies of his faith.

Architecture the great achievement of the Arabs.

Hitherto the building of the race had been of the common, unaspiring Semitic pattern. Now, however, the delicate minaret shot up, and the beautiful Saracenic dome appeared as the expression of the worshipful sentiments of the Islamites. A school of architecture, most skillful and erudite, sprang up at Bagdad, Damascus, and Cairo, soon extending itself wherever the crescent had been triumphant, as far as the confines of Persia, the basilica of Byzantium, and the walls of Cordova.

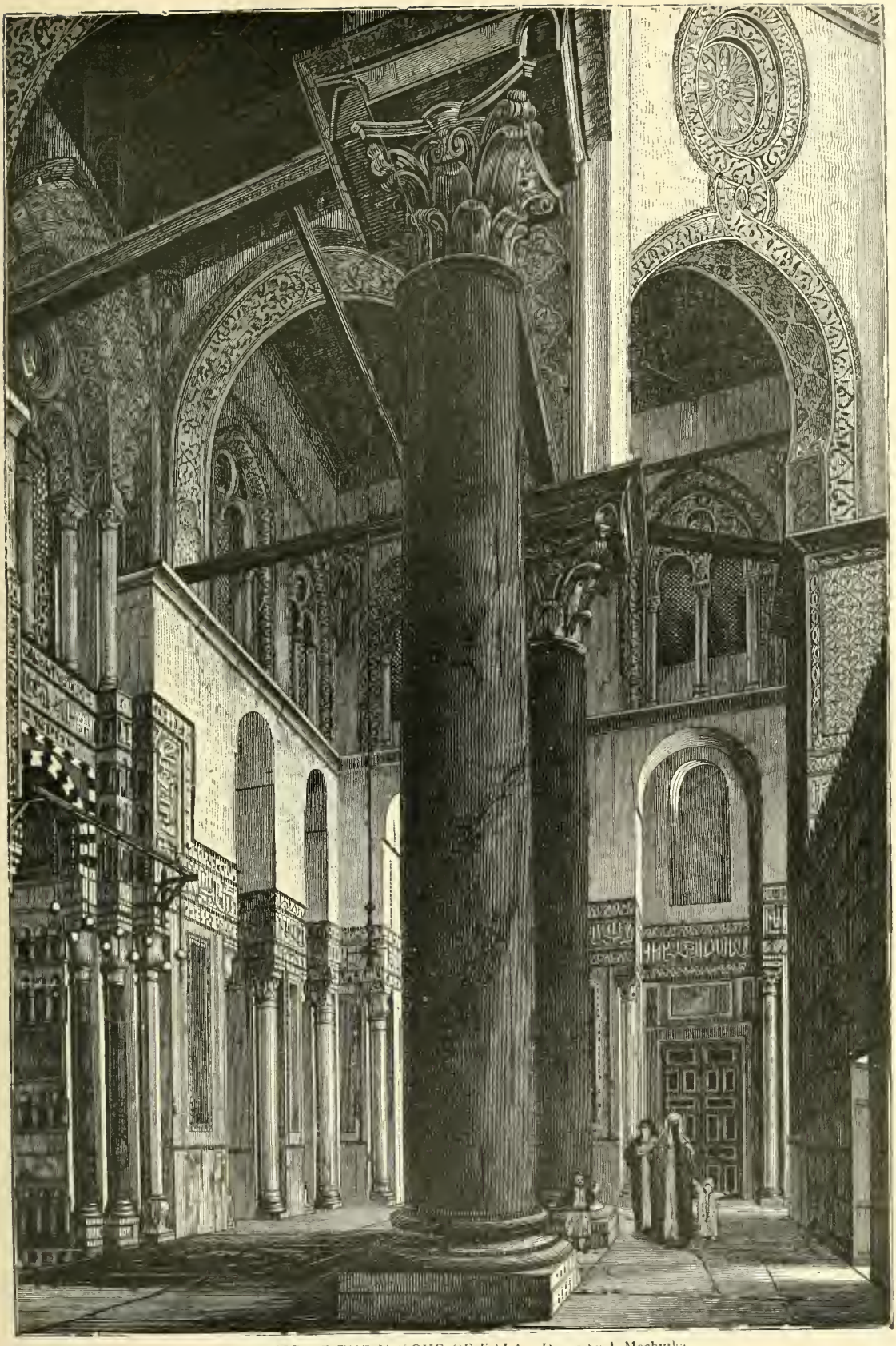
New school of building in the Islamite capitals.

This building efflorescence of the Arabians was soon developed into two distinct types of building: the Arabic proper, as of Cairo; and the Moorish, or Moresque, of Spain. A fundamental likeness showing identity of origin existed in both styles; for both were Saracenic in their beginning. The buildings in which the excellencies of these styles of structure are displayed are either mosques or mausoleums. The mosque is comparatively simple in its ground plan, having an open court round about with a colonnade, and with a niche for prayer on that side toward the birthplace of the Prophet. On this side also was the pulpit, from which the priests and lecturers gave their discourses to the faithful. In the center of the court was the fountain, on the construction of which the architects and artists expended their best skill.

Arabesque and Moresque efflorescence in the mosques.

The columns of the mosque were of that famous pattern which to the present day contend with the Doric and Corinthian for the first place in the artistic esteem of mankind. In the older mosques the flat arch only, as distinguished from the pointed, was used; but the pointed style soon became popular with the Saracens. Their later architecture presents both styles, according to the age, the country, and the prevailing taste. The

Peculiar features of mosque architecture.



INTERIOR OF THE MOSQUE OF KALA.—Drawn by J. Machytka

most striking feature in mosque structure was the minaret. This began from a quadrangular base, but at a height about equal to that of the body of the mosque the minaret was thrown into an octagon or cylinder, rising most gracefully, and circled at two or three places at different heights with corbelled galleries. The minaret might be ascended within by spiral stairways, from which the muezzin, or priest, could make his way through apertures into the galleries from which his calls to worship were made.

In the matter of ornamentation, nothing has ever surpassed the elaborate delicacy and perfect taste of the Arabic embellishment. Among the architectural exterior decorations produced by men of the Aryan race since the classical age of Greek architecture, only the mediæval palaces of Venice and the temples of India exhibit anything comparable with the beautiful carving and scroll work which abound on the columns and cornices of Saracenic structures. The peculiarity of such work is its exclusively conventional character. It is not done in imitation of any fruit or flower, of leaf or grass or vine; for the Koran strictly forbade the imitation of the works of nature.

Elaborate embellishment of buildings in Arabesque.

Geometry, therefore, must supply the basis of this wonderful work. The carving is done for the most part on a flat surface. The figure is that of graceful curves and geometrical combinations. Only in rare instances, as in the Alhambra, do we find figures approaching the shape of leaves and vines. The capitals of the Arabic column, though having the same elementary character as the Ionic, are entirely original in development. The striking features of the capital are its great height and the peculiar square design of the elevation. The general effect of the colonnade, as done by the Arabs, was light and airy to a degree unattained in any other architecture.

Geometry, and not life, the basis of the system.

We have spoken above of the simplicity of the ground plan of the mosque. This was generally a rectangle, having a court of the same form within. Around the court, which was open, rose the colonnades, so impressive in their effect. Not infrequently the columnar arrangement was extended by planting the court with trees, on the same lines with the columns of the surrounding structure, so that the orange grove or whatever it might be within seemed to be a continuation of the colonnade. The outside of the mosques were generally decorated with stone and marble elaborately carved. The pavement of the court was produced in mosaic, of elegant marbles. In the production of the mosaic of the walls, glass, mother-of-pearl, agate, and other costly stones were employed.

General plan and decorations of the mosque.

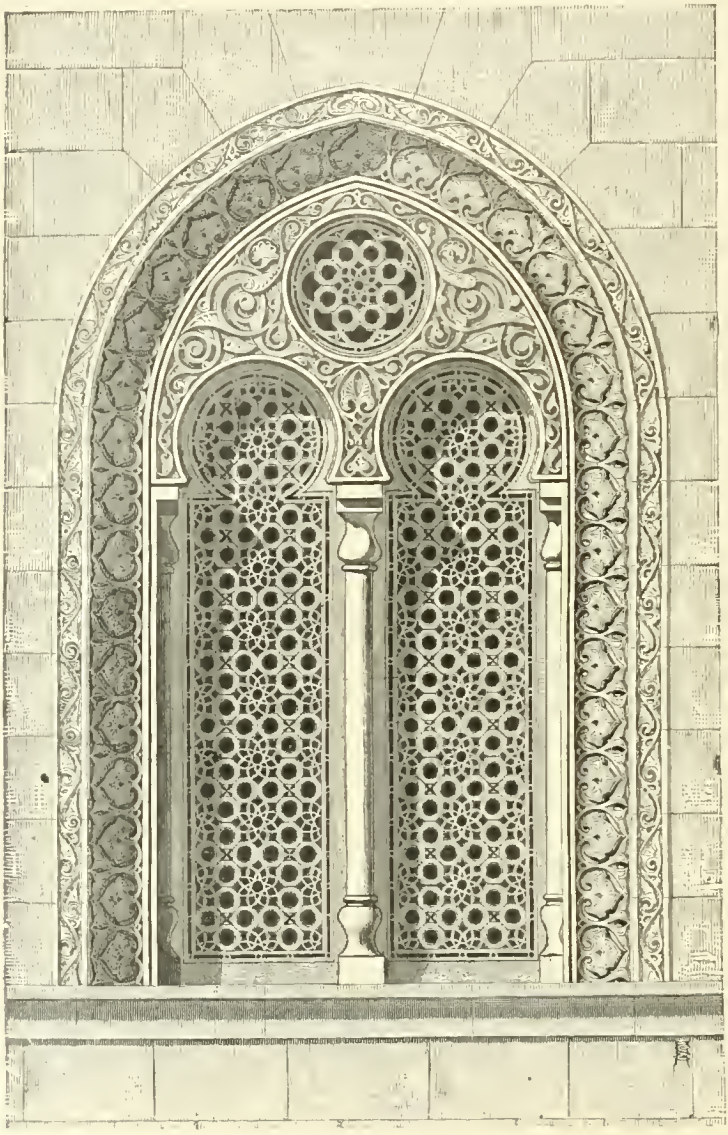
It was about the pulpits and the prayer niches of the mosques that the most delicate and costly work was done. In these parts ivory and elegant woods, with pearl and ebony, were freely employed in inlay. Stucco was much used, and rich colors of gold and emerald were employed in the decorations. The doors and canopies were done in wood, inlaid and carved to the last degree of art. As for metallic ornamenation, that was mostly of bronze. The Arabian builders seemed to have a prejudice against iron. One of the leading materials in the floors and walls was the splendid Persian, Damascene, and Rhodian tiles, in white, red, and green, which were so combined as to produce the most brilliant effects. The lamps and candelabra were of glass and bronze, with inlay of silver and gold.

Special points of elegance; materials of structure.

MINARET OF MOSQUE.—Muezzin Calling to Prayer—"Lo illah il Allah, allahu akbar."—Drawn by Theodore Weber

Mosques of the character here described rose rapidly in all countries brought under the domination of Islam. They followed in the wake of Arabian conquest. At the first the Arabs, hitherto unskilled and unaspiring as builders, were obliged to draw upon the architects of Byzantium and Antioch. But the religious zeal of the race and the ever-recurring demand for mosque building soon produced a native Arabian school of builders, and it was in their hands that this architectural type was established and perfected. In course of time the Moresque style departed from the Egyptian, and some of the finest, if not the finest, work of Islam was accomplished in Spain. In the Moresque style the severity of the Koranic principle was relaxed, and the figures of leaves and vines and living creatures were admitted.

Mosque building follows the conquests of Islam.



WINDOW OF MAUSOLEUM OF KALA'OUN.
Drawn by F. Schmoranz.

It were long to enumerate the list of great mosques which were built in the first ages of the Mohammedan ascendency. In Old Cairo, as early as 642 A. D., the Mosque of Omar was begun; but the structure was not completed for about a half a century.

Characteristics of principal mosques of the East.

In Kairwan, in Tunis, the Mosque of Akbar belongs to the same period. In Algiers, near Biskra, another great mosque, called Akbar, was begun about the close of the seventh century. That of Edris was built about a hundred years later, at Fez, in Morocco. The Mosque of Damascus, one of the greatest of its kind, was completed in the early part of the eighth century. That of Cordova was begun in the year 784, and occupied ten years in the building. In the ninth and tenth centuries were built the fine mosques of Ibn-Tulun and Al-

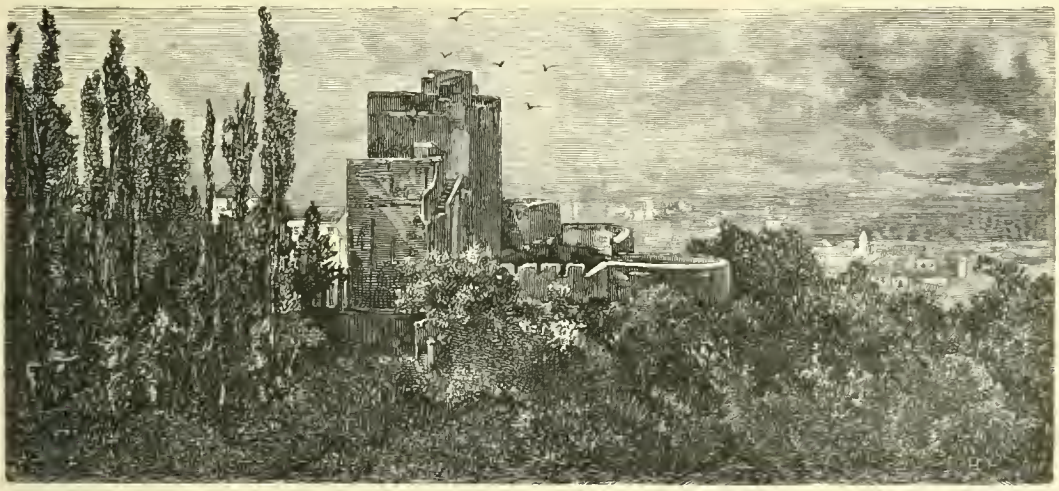
Aznar, in New Cairo. The great Mosque of Delhi was built at the close of the twelfth and beginning of the thirteenth centuries.

One of the peculiarities of mosque building has been the association with such structures of the mausoleums of the founders. Islam adopted the plan of foundations and endowments as a means of inducing the great men of the faith to plant mosques to perpetuate their memories. The founders generally chose to have their own tombs

Superstition adds the endowment and the tomb.

became the cathedral of Santo Cristo de la Luz. In some cases Islam has chosen to combine charitable institutions, such as hospitals, and the like, with her mosques. At Erzeroum a combination of this kind is found in connection with the elegant mosque which was built in the thirteenth century. On the eastern confines of the Mohammedan empire mosque building rose to a very high degree of perfection. There in the sixteenth and seventeenth centuries was built the magnificent Mosque of Masjid

Mosques devoted to Christianity; Arabesque style in India.



VERMILION TOWER OF THE ALHAMBRA.

prepared in connection with the commemorative building. Usually a dome will be seen in connection with the minaret rising above the mosque. This dome crowns the mausoleum of the founder. The same elegant forms of structure and decoration are observed in the tomb as in the mosque itself—the same beautiful work in wood and stone, glass, tiling, and precious metals.

It was the fate of the great mosques of Spain to fall into the hands of the Christians who, in many instances, converted them into cathedrals. The grand Mosque of Cordova was so transformed, as was also the Mosque of Toledo, which

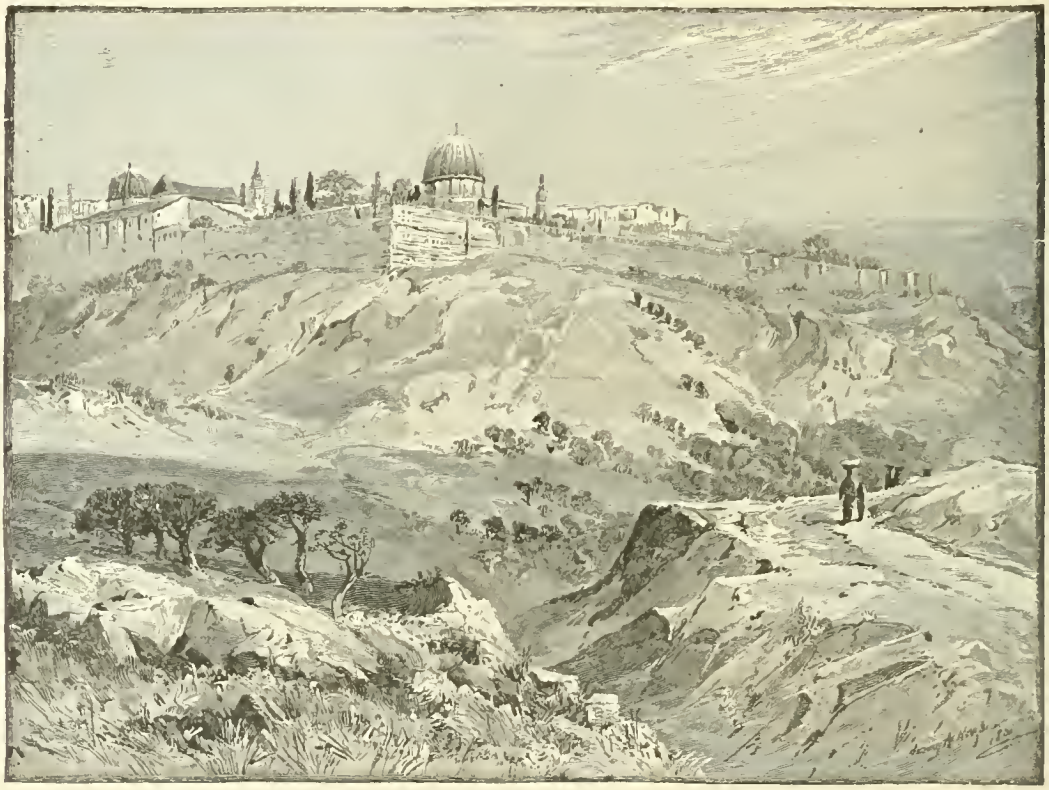
Shah, one of the finest ever erected. Here the skill and artistic tastes of the Persians were evoked and combined with the elegance of Arabian designs. The Mosque of Masjid is noted for the splendid decoration of its walls, without and within, which are finished in the unrivaled and brilliant tiles of Persia. Further on we note in Hindustan the influence of native art in modifying the common type of the mosque. The old Indian temples reäppear in combination with the elegant decorations and peculiar features of Islamite building. At a later date the Arabic style in its purer forms appeared in India, and the modern

mosques of that country differ but little from those of the Turkish empire.

In the matter of government and law, the Arabians have hardly at any time risen to the level of the Aryan races. The same inaptitude for civil government which has been displayed in all ages and countries by the Semites, marks the career of the Arabs. Even however, it is true that that phenomenon of civilization called government has shown itself conspicuously only among the Aryan races. Otherwhere the political aspect of life has been feeble and of stunted growth. In no case, we believe, has a Semitic government been established among men in a higher form than that of personal despotism.

Inaptitude of the Arabian race for law and government.

Only the Aryans have established constitutional systems.



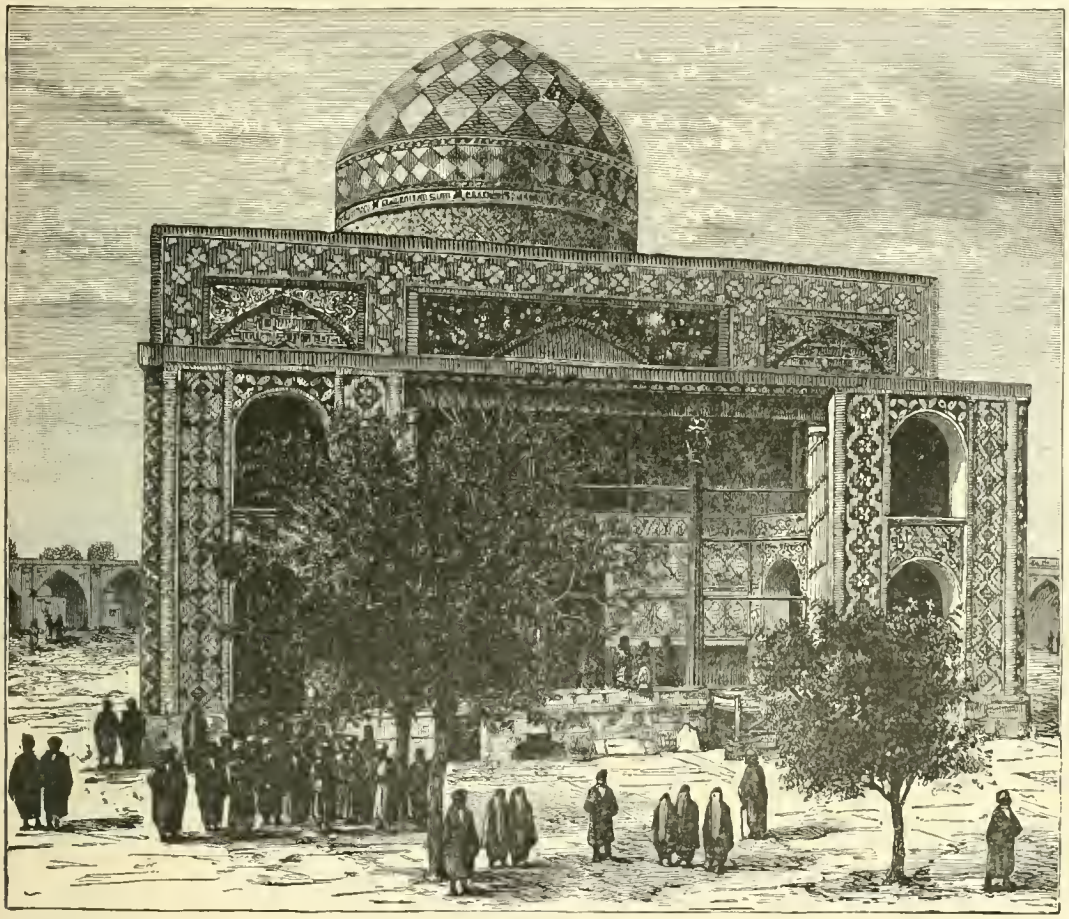
DISTANT VIEW OF MOSQUE ENCLOSURE.—Drawn by H. A. Harper, from a photograph.

in the palmy days of Islam, when the Mohammedan empire reached out eastward to India and westward to Gibraltar, there was little indication of such civil and political evolution as we find everywhere displayed among peoples of the Indo-European family.

True it is that wide generalizations like that here presented are likely to cover many exceptional parts in the general scheme of history, and to hide much error in their folds. On the whole, This general fact is closely connected with another, and is indeed deduced therefrom. The overdone religious evolution of the Semites has prevented them from displaying energy in the direction of civil government. What they have lacked in the direction of political evolution they have compensated by an excess of religious development. In the case of the Arabs, it might well be alleged that they are the most religious

High religious and low political development of the Arabs.

people in the world. It is not meant that a spiritual life abounds among them of a kind equal to that displayed by Christian nations of the evangelical character; but in all the forms and ceremonies of religion—in an observance of the national faith and its universal acceptance the Arabs are par excellence the



MOSQUE OF IMAN ZADDEH HOUSSEIN, PERSIA.—Drawn by Taylor, after a photograph by Madame Dieulafoy.

religious nation of the world. Further on the subject of the religious life among the Arabs will be taken up in extenso; in this connection it is referred to because it is the fact which has prevented the political development of the race.

Already, before the appearance of the Prophet, the Arabian tribes and nations had shown a disposition to settle into the three social forms which we now discover among them. These are the village, or town, Arabs, the agricultural Arabs, and the desert Arabs, or Bedouins. In Yemen and Hejaz, as well as in the provinces bordering on the Persian gulf, there was already a town population of merchant folk, traders, and artisans not greatly different from the present population. Of general government, however, there was none. The Arabians were divided into tribes which were themselves the enlarged and somewhat nationalized forms of the ancient clan. Each tribe had its own headman, or sheik. He was the leader of the people. He had authority which was absolute, except the restraint im-

posed by the fear of conspiracy and assassination. He held the right of making war and peace. Doubtless the leading men of the subordinate clans were his advisers, as they must needs be his chief reliance. Frequently confederations of many sheiks would be formed in the common cause, but these resolved themselves as soon as the object for which they were made was won or lost.

Tribal castes and condition of the Arabs before the Prophet.

This isolated and inorganic condition of the Arabian tribes and nations prevailed throughout the peninsula at the time of the appearance of the Prophet. Mohammed came in a double character. He was both the prophet and the leader of his people. Could we from this distance enter his mind we should see there emulation of Moses, of Joshua, of David, of the Christ. Not all at once, but gradually the son of Abdallah assumed the leadership of the Arabian race. This included the right to govern, to give laws under the sanction of revelation, to institute civil order as well as religious reformation.

Mohammed attempted a political as well as religious reform.

The Koran was intended to be what it became and has ever since remained, both the constitution and lawbook of the Islamite peoples. It was intended to provide in this fundamental statute for the political organization of the Arabs first, and of all nations afterwards. The provision, however, for such a sweeping renovation and reconstruction of the peoples of the world was very inadequate. The mysticism and generalities of the religious parts of the Koranic revelation would by no means suffice for a vast and rational organization of society.

The Koran intended to be both Bible and constitution.

VILLAGE ARABS.—A Dinner Party.—Drawn by Paul Hardy.

The world knows the result. Caliphates were established here and there. One was set in Cairo, another in Damascus, a third in Mesopotamia. At

the head of each was placed a ruler, who was held to be a successor (in civil affairs at least) of the Prophet. The caliphs were also at the head of Islam as a faith. They combined within themselves the double offices of civil and religious rulers. The vices of such a system were never more conspicuously illustrated than in the results of this attempt at a compound government of society. The effort to make the Koran both Bible and constitution failed, and the miserable estate of civil society throughout the Mohammedan countries at the present time attests the extent and completeness of the failure.

Organization of Islamite peoples into caliphates.

Arabia, along with Egypt, fell to the Ottoman empire of the Turks in the first quarter of the sixteenth century. Then it was that Selim I compelled the last survivor of the Abbassid dynasty to yield to him the investiture of the Mohammedan caliphate. The shereefs of Mecca and of other Arabian provinces gave up to Sultan Selim the keys of their cities, and the various tribes and nations passed under the dominion of the Ottoman power.

Political control passes to the Ottoman Turks.

That government adopted with its conquered countries a system of viceroyalty and pashalic rule which has continued with various transformations to the present time. The Ottomans, how-

MILITARY LIFE—MOHAMMED CERBIR BEN GANA, GOVERNOR OF TAB.
Drawn by E. Ronjat, from a photograph.

ever, though belonging to another family of mankind, did not bring in the conditions of enlightened government. In their contact with the Islamite countries they accepted more than they imposed. The Ottomans themselves were not a people in an advanced stage of political development. Having accepted the Koran, they must needs accept, at least constructively, a form of civil administration therefrom. The sultans must themselves become the representatives and successors of the Prophet as well as the rulers of an empire.

Here was prepared that condition of political vice and immobility for which the Ottoman power has been characterized since the sixteenth century. Whatever progressive tendencies may have existed therein were paralyzed or brought to confusion by the fundamental code of Islam, which the Turks must accept if they would become Mohammedans. This done, the government and Turcoman civil society sank back together into that lethargy, inaction, and decay from which there seems to be no recovery.

The Ottomans accepting Islam, become reactionary.

All the current laws and constitutions of the Arabian nations are professedly derived from the Koran. To be an Arab jurist or lawyer implies first of all a thorough knowledge of the Koranic code. Out of the necessity of the case statutes have been added to the original provisions of the Koran; but nothing systematic or general. The civil organization of society outside of the pale of theology has hardly been attempted in Arabia, or in those countries dominated by the Arabs. The so-called emperors of Morocco, Tunis, Tripoli, and the rest, hold their power by religious sanction rather than in any true political sense. The absence of a genuine political life is thus accounted for on the double ground of an original ethnic inaptitude and a subsequent religious, if not positively theocratic, organization of society.

All laws derived from the Koran and sanctioned thereby.

Whoever has reflected attentively upon the religious beliefs and usages of the Canaanites and the Phœnicians will have obtained a clue to the condition of the Arab nations in the age preceding the appearance of the Prophet. There was at that time a complex condition in the Arabian peninsula. First of all there was a general prevalence of paganism. By this, however, we must understand Semitic paganism, not the paganism of Europe. The religious idea had degenerated among the native Arabs till it had reached at length the level of idolatry. Idols were worshiped and temples were built in honor of deities representing a level of religious thought but little higher than that of heathendom. All of the Arabian nations had thus degenerated in their religious concepts. The sun god of Canaan was worshiped, and the Phœnician Venus, and many other less celebrated divinities. Polytheism, not indeed in the ramifications and inflections peculiar to the Greeks and Romans, but in a form equally degraded, had been accepted instead of that monotheistic faith which may, with some reservation, be regarded as the primitive religious belief of the Semitic race.

Complex conditions of Arabian life at coming of Mohammed.

It is not needed in this connection that we should enter upon any elaborate discussion of the idolatries and peculiar paganism of the Arabs in the pre-Islamite epoch. It is more to the purpose to refer to two other religious elements which were present and potential in Arabia at this time. These were, first,

Hebrew elements in Arabia; successful colonization.

the Jewish element. After the destruction of Hebrew nationality, near the close of the first century, the Jews had been scattered into many parts. Perhaps no other country was more inviting to them than Arabia. There dwelt their kinsmen according to race descent. Arabia had not participated in the distresses to which the Jewish commonwealth had been subjected. Particularly in the Arabian towns along the Red sea was there an inviting field of settlement for the fugitive and denationalized Jews who now went abroad to seek residence among the Gentiles.

Colonies of Jews were established not only in the towns and cities of Egypt, but far to the south along the Red sea coast, even to Yemen and the Indian ocean. Already the persistent habits of the Jewish race expressed themselves in the organization of these colonial establishments. The colonists held together. They settled in certain quarters of towns. There they built synagogues. There their priests read the law and the prophets on the Sabbath day. There merchandising became the prevailing form of industry. The Jewish settlements were well regarded by the tolerant Arabs; for in many respects the sympathies and aptitudes of the two races were alike. It is not in evidence that before the coming of the Prophet any serious animosities existed between the Jewish colonies, such as those of Medina and Mecca, and the native populations.

The second element in the problem was the Christian. More than five centuries had now elapsed since the Christ was put to death outside the wall of Jerusalem. More than two centuries had passed since Constantine proclaimed Christianity as the religion of his empire. These had been centuries of multifarious evangelism. The new faith had been disseminated on the missionary plan. Its first teachers were missionaries. The early churches were established by such agency. In this manner Christianity had been carried as far as Rome and thrust into the very face of the Cæsars. Some evangelists had gone to the East; others, to the West and South.

Christianity also gains a footing in the peninsula.

ARABIAN JEW, MEHADJERIA—TYPE.
Drawn by E. Ronjat, from a photograph.

One of the countries thus crossed by the lines of the new faith was Egypt; another was Arabia. Doubtless as early as the second century the religion of the Christ was preached in the coast towns of the Red sea. There, at a very early epoch, Christianity obtained a footing. In some places the hold of the new doctrine was precarious; in others, more firm. In course of time Christian com-

munities of considerable extent were to be found in the Arabian towns. It thus happened that in these localities the three currents of native Arabian, Jewish, and Christian thought became confluent and somewhat commingled.

We are thus able to survey from a somewhat higher point of view the conditions of religious thought at the close of the sixth century. It should not be supposed that the ancient monotheistic concept of the divine nature had wholly disappeared from the Arabian mind. The polytheistic degeneration had respect to localities, to places, to clans, and tribes. There still remained in the mind of the better classes of Arabs a certain sense of a supreme Allah over and above the local gods. It was the usage before the time of Mohammed for intertribal oaths to be taken and obligations imposed in and by the name of the supreme Allah. In this manner covenants were sealed, and all the more serious forms of tribal intercourse enacted, this for the reason that one tribe could not be expected to make a pledge under sanction of the god of another tribe.

General religious aspect at beginning of eighth century.

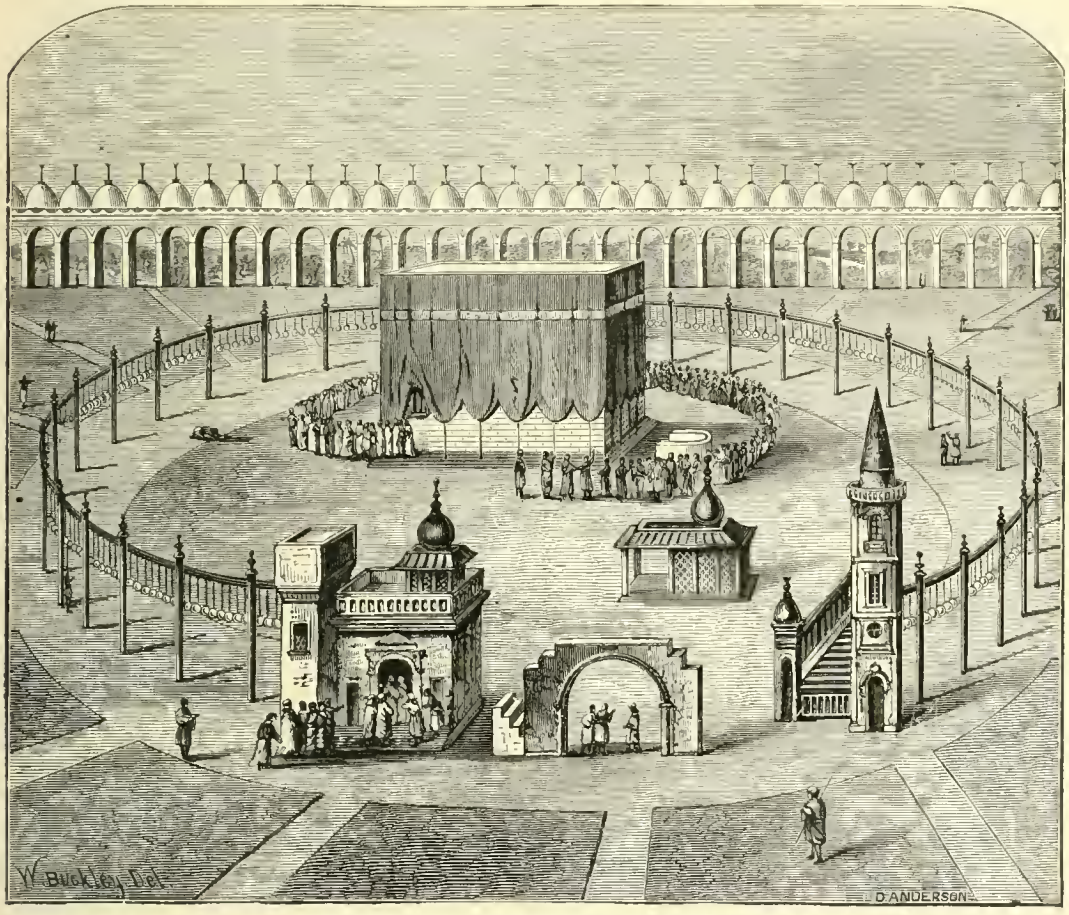
This condition, however, was vague and imperfect in its results. Immorality supervened. Atheism —a rare thing among the Semites—came into many minds. Worse even than this was the degradation of the national character. We have only to glance at the Arabian poetry cultivated in the age of the Prophet to note the prevailing profanity of the Arab heart and tongue. Moreover, drunkenness, gaming, and lust were the common vices of the people. Nobility of sentiment and deed had virtually disappeared from the race. The nomadic Arabs had become robbers and bandits, and the sedentary Arabs a morose, cold, and cruel class of people. The religious instinct was effete. Scoffing had taken the place of enthusiasm, and faith as a moving force in life was practically dead.

Low estate of the Arabians at the apparition of the Prophet.

ARABIAN MONKS OF SINAI.—Drawn by F. Courboier, from a photograph.

A general view of the field shows its inviting character for a great reform and a great reformer. The one came in the sudden revival of national monotheism, with the consequent abolition of idolatries, and the other in the person of Mohammed. The Prophet answered to the presence furnished a historical link between the present and the past; between an existing group of tribes and nations and a remote ancestry traditionally honored as the expositors of the true religion. In the midst of all this Mohammed might well appear as a voice out of the unseen depth and cry out, "Read!

An epoch suited to religious and political reform.



THE KAABA AT MECCA.—Drawn by W. Buckley.

call of history as much as to the voice of Gabriel. A crisis had been reached in the religious evolution of mankind, demanding a new departure under heroic leadership.

Never had a historical situation been better prepared. Among the Arabs a certain knowledge of the progress and evangelism of Christianity existed. This was an example. The Jews by their

in the name of thy Lord, who created, created man from a drop. Read! for thy Lord is the Most High, who hath taught by the pen, hath taught to man what he knew not. Nay, truly man walketh in delusion, when he deems that he suffices for himself; to thy Lord they must all return."

It were long to tell the story how Mohammed struggled with his doubts

and fears, and at length came to the open and triumphant proclamation of Islam. In another part of his works the author has given with sufficient fullness an account of the historical origin and development of the new faith, and in particular of the comparative doctrines of the three great religions, Judaism, Christianity, and Islam.[1] We may here note with emphasis the extent and completeness of the reform which the Prophet instituted among the peoples of his race. Nothing could be more thorough and withal genuine than the revolution of both the outer and the inner life of the Arabian nations. Polytheism ended. Idolatry was swept away. There was a universal iconoclasm of all the degraded institutions of religion that had hitherto prevailed

Struggles of Mohammed; iconoclasm the order.

The new faith was singularly elevated, and was comparatively pure in its particular doctrines. First of all, it required a profession of belief in the unity of God. Secondly, there must be stated prayer done by men before Allah, the maker of all. Thirdly, there must be generosity as expressed in the giving of alms. Fourthly, the fast of Ramadan must be observed in spirit and in truth. Fifthly, the festival of Mecca must be likewise kept as it was enjoined by the Prophet.

Elevation of Islam; universality of the code.

This was not an irrational or impracticable code. It was universal. It was as effective in one tribe as in another. It constituted at once the foundation of a possible Arabian state in the desert. Hitherto all political foundations had had their origin in blood relationship. Now, with the acknowledgment of the fatherhood of Allah, all might be akin. The religious motive prevailed in breaking up the existing combinations in society. The Arab race for the first time attained to unity, to a community of sentiment and hope.

The new religion was from the first energetic in the last degree. Mohammed was himself a man of will and action. The leaders whom he selected were of like kind with himself. There was no Buddhistic dreaminess in the soul and substance of the infant Islam. A banner was set up around which solidarity was attained, and every Moslem was made a soldier and an enemy of all infidelity throughout the world. There was none but Allah, and Mohammed was his prophet. The spirit of evangelism flamed high. It was first the spirit of persuasion; then the spirit of the sword.

Energy of the new faith; its spirit takes possession.

Meanwhile, the moral nature of the Arabians underwent a great and salutary change. It can not be doubted that the spirit of Islam entered into the hearts of men and wrought them wonderfully to another purpose. Unity came with the community of will. Anarchy passed away, and the Mohammedan state issued from the chaos, strong, resolute, and eager for conquest.

It were a curious inquiry to determine the causes of this sudden and, indeed, magnificent rise of a new religion. We note at the first the indifference, contempt, and positive hostility of the Arabs themselves. They showed in the beginning no disposition to accept the Prophet or his teachings. They were not ready to acknowledge Islam. They did not desire to become men of prayer instead of bandits. They did not choose to read the Koranic utterances. It was not profitable to give alms. Still, the doctrine gained.

Oppositions that Islam must encounter.

[1] See Ridpath's *Universal History*, Book Twelfth, pp. 451–459.

RETURN OF PILGRIMS FROM MECCA.—Drawn by Hermann Koetzschmer.

The people saw with amazement how the Prophet and his band placed themselves against the whole world. The attitude of the new leader and his followers was imposing and heroic to a degree. This it was which seemed to have won upon the admiration and sympathy of the Arabs, as much even as Mohammed's victories in battle.

There was much that was admirable in the moral leadership which Mohammed took upon himself and his unflinching will in carrying out his purposes. At one time, indeed, at many times, the headmen of hostile tribes came to him and sought to obtain concessions for their local usages and immoralities. To such he would concede nothing. Ten ambassadors of the Thakafites went to Medina and agreed that their nation would accept the faith on condition that fornication, usury, and wine-drinking might be permitted to exist as heretofore. But not he. He put himself in the face of all such vices, and would be all or nothing. The men of the same tribe wished that their goddess Rabba might still be regarded for the space of three years. To dethrone her suddenly was more than the multitudes would bear. "Nay, nay!" said the Prophet, "Rabba must be extinguished." "Grant two years," said the ambassadors; "one year; only a month." "Not an hour," was the reply of the unyielding Prophet. The Thakafites were obliged to consent to the destruction of Rabba.—Such was the spirit of Islam.

Moral sternness of the Prophet; Rabba must fall.

It is not intended in this connection to produce a history of the rise, spread, culmination, and decline of Mohammedanism. The reader understands to what extent Islam is still vital among the nations. He understands the stationary and unprogressive character of the Mohammedan countries; the immobility of the people; the unpromising aspect of Mohammedan civilization. Doubtless it was a misfortune of the faith to fall under the administration of the Turcomans. That coarse and cruel race may be said to have accepted the vices of Islam without its virtues—the body without the spirit. It would seem that the destinies of Islam are, to a considerable degree, involved with those of the Ottoman and Persian empires. If we regard the pressure of Russia on the north, of England on the west, and also from her East Indian advantage, it would seem that the political estate of Mohammedanism is precarious. With that political estate it would seem that the destiny of the religion itself is interwoven. Nevertheless, it is not safe to deduce the expected extinction of a religion. It is in the nature of such an institution, based as it is upon belief, to reäppear in new garb and under revised conditions, even after all the props which seemed to uphold it have been struck away.

General aspects of Mohammedanism; question of duration.

Whatever may be the issue of the contention between Islam and Christianity, we can not shut our eyes to the great renovation of Eastern society effected for several centuries by the agency of the former. We may not forget the new epoch in philosophy and art which came with the Arabians. We may not forget the extent and variety of their intellectual achievements and the force of their influence upon the still barbaric West. Indeed, it were not far from just to reflect with regret and sorrow upon the decadence and corruption of the religious and civil institutions which arose, as if by magic, from the planting of the Prophet.

Eastern society at first renovated by the faith.

The time has come in the history of

human thought when the narrow and prejudiced views which formerly prevailed, influencing public opinion and determining the action of nations, have been replaced with a more generous and broad-minded concept of the destinies of our race *as a whole*. The beginning of this education lies as deep in the history of mankind as the age of the Crusades. The Crusades were the first enlightened school of modern Europe. The course of its humane instruction, which was begun in the time of the Holy Wars, has not, however, been completed, even at the present day. Indeed, the great historical school here referred to has not been well supported or patronized until the current century. It has remained for our own day to produce the first true books on the study of the comparative religions of mankind, the first unprejudiced account of the varying religious opinions and diverse institutional forms of the human race.

Prejudiced views of religious questions passing away.

It is from this point of view that we may look upon the career of Islam with regret, and sorrow somewhat, that the promise of its first two centuries has been so grievously disappointed in the debasement and effete results of its twelfth and thirteenth centuries. Mohammed was a great teacher and reformer of the heroic type, whose purposes and plans have been greatly misjudged and misrepresented in the historical writings of the West. Doubtless the fundamental error in the method which he adopted for the religious renovation of the East was in the theoretical and practical acceptance of force as an agent of moral reform—the fallacious and most mischievous belief that the world might be evangelized with sword and stratagem and fire.

Reasons for regretting the failure of Islam.

CHAPTER CXVIII.—ASPECTS OF ARABIAN LIFE.

IN the preceding pages something has been said incidentally relative to the general aspects of the life of the modern Arabs. One of these is the existence of slavery. The institution of bondage has prevailed for a long time in the Arabian peninsula, one of its worse aspects being the traffic in slaves along the coasts of the Red sea and the Persian gulf. In the prosecution of their business the slave traders make descents on the eastern coast of Africa, raiding the country as far south as Zanzibar. Even Abyssinia is not free from these incursions.

The slaves thus taken are sold as herdsmen and domestic servants in Arabia. As in the case of the Africans in the United States, the bondmen of the Arabs adopt the religion of their masters, and soon become the most zealous devotees of Islam. Better than American slavery, however, the Arab system provides that when a slave becomes a Moslem, he shall be emancipated after a seven years' term of service. There are other circumstances under which emancipation occurs, and a considerable percentage of free Blacks is found in nearly all parts of the peninsula.

Arabian slave trade; comparison with American slavery.

We have already spoken of the general division of the Arabian population into

classes. The most important and widely spread branch of the race is that known as the Bedouin. The native name is Ahl Bedou, or Ahl Bedwa, which signifies wanderers, or nomads, as distinguished from the Ahl Hadr, which is designative of that class who have fixed abodes. The latter are subdivided into townsmen and agricultural country folk. The peculiarity of the Bedouin life is its

Division of Arabs into Ahl Bedou and Ahl Hadr.

succeeded by a summer drought, making necessary the removal of flocks and herds to some other locality where herbage and water may be found. It is needless to point out the antecedent likelihood of frequent conflicts and petty wars among the tribes from the necessity that is upon them of obtaining suitable pasturage for their flocks. We may also see in the conditions the antecedents of much brig-

Life and manners of Bedouins derived from environment.

LAND OF AHL BEDOU.—THIRST IN THE DESERT.—After the painting by Benjamin Constant.

roving character. The Ahl Bedou are keepers of flocks and herds. The manner of life has been evolved by combined ethnic and geographical influences. On the one hand the Bedouins are the lineal descendants of an ancient shepherd race. On the other, they have adopted, perpetuated, and systematized this manner of life because of the exigencies of climate, country, and condition.

The regions which the Bedouins occupy are pasture lands, in which the hasty vegetation of spring is generally

andage and robbery. The struggles of the Bedouins for mastery are generally waged among themselves, since it would be useless to make attacks upon the people of the towns. All the Arab towns and villages, even the hamlets, are securely walled with ramparts of earth, and in the more populous communities are protected by towers, where the arms of the people are stacked for ready defense.

Much has been said of the disposition of the Bedouins to rob caravans and travelers passing through their country.

This is generally done under a code which seems to the actors to justify the procedure. The Arabs say that other peoples have systems of taxes, passports, customs, and the like, which are unknown in their country. For this reason the sheik of a tribe ought to be paid a sum of money for the privilege of passage and safe conduct. The money once paid, and the right of passage granted, the Bedouins generally keep faith with the parties under conduct, and the latter are not further molested.

Robbing travelers a substitute for taxes and passports.

In general knowledge, the Bedouins are ignorant to a degree. They are unable to read or write. Their whole lore consists in traditions which they know by heart, particularly such as relate to the antiquity, populousness, strength, and honor of their tribe.

Lore of the Bedouins; clan organization.

As to organization, the clan, as we have said above, has as its head a sheik, to whom obedience is given in all things. The sheik is usually distinguished by a certain rank derived from birth, by superior wealth, and by abilities in leadership. To the sheik all questions of dispute and personal right are referred, and his decision is final.

Out of the nature of the case a population of this kind must be sparse. The country must be wide, and the people thinly distributed. The Bedouins gather into camps of considerable extent. There they pitch their tents in the manner of gypsies. The tents are varied in character according to the quality and rank of the occupants. Some little pains are taken to make the abode agreeable. The better tents are carpeted. They are supplied with rude furniture and with the apparatus pertaining to the horses

Character and easy removal of Bedouin camps.

BEDOUIN ROBBERS IN WAIT.

and camels. Everything belonging to the Bedouin's household is of a kind easily packable for transportation. One of these tent-towns may be taken down, packed, and removed in the course of a few hours, so that nothing remains to indicate the site except the cooking stones left behind.

simply by public audience before the ruler of whatever grade. It is the usage that the sheik, or the emir, at certain hours of the day shall sit in authority publicly. Before him any and all have the privilege of appearing as if they were plaintiffs in court bearing some plea or petition.

SHEIK AND COMPANIONS.—Hamoud Ibn-Rashid.—Drawn by G. Vuillier.

The grade of civil rank reaching up from the sheik runs thus: Emir, Imam, Sultan. The term Wali, or Governor (in nearly our sense of the word), is used in Yemen and Omar. The emir is the ruler of a district, or province. The governor of several provinces is called the Imam. The sultan is the emperor. As to the manner of authority, that is

Gradations of civil rank; the sultan.

The sedentary Arabs of the villages and towns rise to a considerably higher level of life. The Arab citizen is a man of polite manners and bearing, quite serious in conversation, and calm in temper. It is a point of the social code that the display of passion shall be checked. The rule is that even in the most exciting controversies and animosities the

Higher level of the sedentary Arabs; politeness of manners.

manner and conversation shall give no sign of the pent up passions within. For these reasons the impression is likely to be produced upon men of the West that the Arabs, though serious and polite, are treacherous and hypocritical in the last degree.

The visitor at an Arab house finds the principal apartment to be the *kahwah*, or coffeeroom. This room will be found to be well furnished and spread with handsome carpets, and, in particular, provided with a furnace for the preparation of coffee. It is in this aspect that the Arab character is displayed to the best advantage. Hospitality requires competition among the villagers for the entertainment of a stranger. There is jealousy among the wealthy as to who shall have the honor of protecting and feeding the guest. This hospitable disposition is accompanied with singular modesty and good taste with respect to the stranger's intentions. He may not be plied with questions. None may ask him whence he came or whither he goes. That is his business. If he chooses to reveal it, well. Nor is it difficult for him to install himself in the confidence of his host and the family. He will not be dispatched until his entertainment is fulfilled and he wills to go his way.

RECEPTION OF VISITORS IN THE COFFEEROOM.—Drawn by H. A. Harper.

Formalities of reception in Arabian house.

The Koran has made cleanliness one of the essentials. The hands must be washed after the meal. A censer with burning perfumes must be passed to each guest. With the incense he perfumes himself. Sometimes it is scented water instead of burning odors. As soon as the visitor arrives he is served with coffee. All wine and liquors are eschewed. Nor have opium and hasheesh made their usual inroads upon the Arabian peoples. Tobacco smoking is

Cleanliness enjoined by the Koran; temperance.

common, although it is discountenanced by Islam.

Of the ethnic personality of the Arabs much has been said. The physical features of the race are strongly marked. There is considerable difference in stature, form, and bearing between the Bedouin, or desert man, and the Fellahin, or agricultural Arabs. The latter are larger and stouter than the former. The Bedouins are spare, of medium stature, meager in flesh, sinewy, lithe, swift of foot, but not athletic. The average Arab can by no means contend in strength with the average European. The former is active and extremely supple. He is capable of contortions almost equal to those of a Hindu. He has endurance and tireless vigilance, can withstand intense heats and fiery desert winds, but easily succumbs to cold. Mr. A. C. Fraser has given an extensive and accurate description of the ethnic qualities of the Arabians.

Physical features and capacities of the Arabs.

"Those of the superior order," says he, "who came under our observation, as the sheiks and their families, bore a strong characteristic resemblance to each other in features. The countenance was generally long and thin; the forehead moderately high, with a rounded protuberance near its top; the nose aquiline; the mouth and chin receding, giving to the line of the profile a circular rather than a straight character; the eye deep-set under the brow, dark and bright. Thin and spare, deficient in muscle, their limbs, were small, particularly their hands, which were sometimes even of feminine delicacy. Their beards were almost always of a deep black, artificially colored, if not naturally so; a few wore them grizzled; and we observed an old man whose beard of a milk white color he had dyed yellow, which, contrasted with a singular pair of blue eyes, had a very extraordinary effect."

Fraser's description of ethnic characteristics.

A HORSE THIEF.
Drawn by C. Biseo.

In the same line of description runs that of M. De Pagés. Describing the Arabs who dwell in the desert country between Bassorah and Damascus, he says:

"They run with extraordinary swiftness, have large bones, a deep brown complexion, bodies of an ordinary stature, but lean, muscular, active, and vigorous. The Bedouins suffer their hair and beards to grow; and indeed among the Arabian tribes in general the beard is remarkably bushy. The Arab has a large, ardent black eye, a long face, features high and regular, and as a result of the whole a physiognomy peculiarly stern and severe. The tribes who inhabit the middle of the desert have locks somewhat crisp, extremely fine, and approaching the woolly hair of the Negro."

Du Pagés's account of the Bedouins.

In the matter of complexion, there is a graded intensity toward the south. The more tropical the country the deeper the human dye. But this is modified by another circumstance of nature, and that is proximity of the sea. Seacoast people are not so dark as those of the interior, *provided* the interior does not rise into hills and mountains. In that case the inland tribes are fairer than those of the seacoast. The Arabs of Yemen have a yellow complexion emphasized with an element of brown. It is a brownish yellow. This, indeed, is the general complexion of the whole race. It has been thought by some that the brown or blackish shade in the Arabian countenance is derived from an African admixture; but this is incorrect. The same shade appears in those Arabs who dwell on the Persian gulf and the gulf of Oman. Niebuhr says of the racial complexion: "The Arabian women of the lower provinces and those exposed to outdoor heats have naturally a yellow brown complexion; but in the mountains we find pretty countenances even among the peasants."

Relation of color to seacoast and hill country.

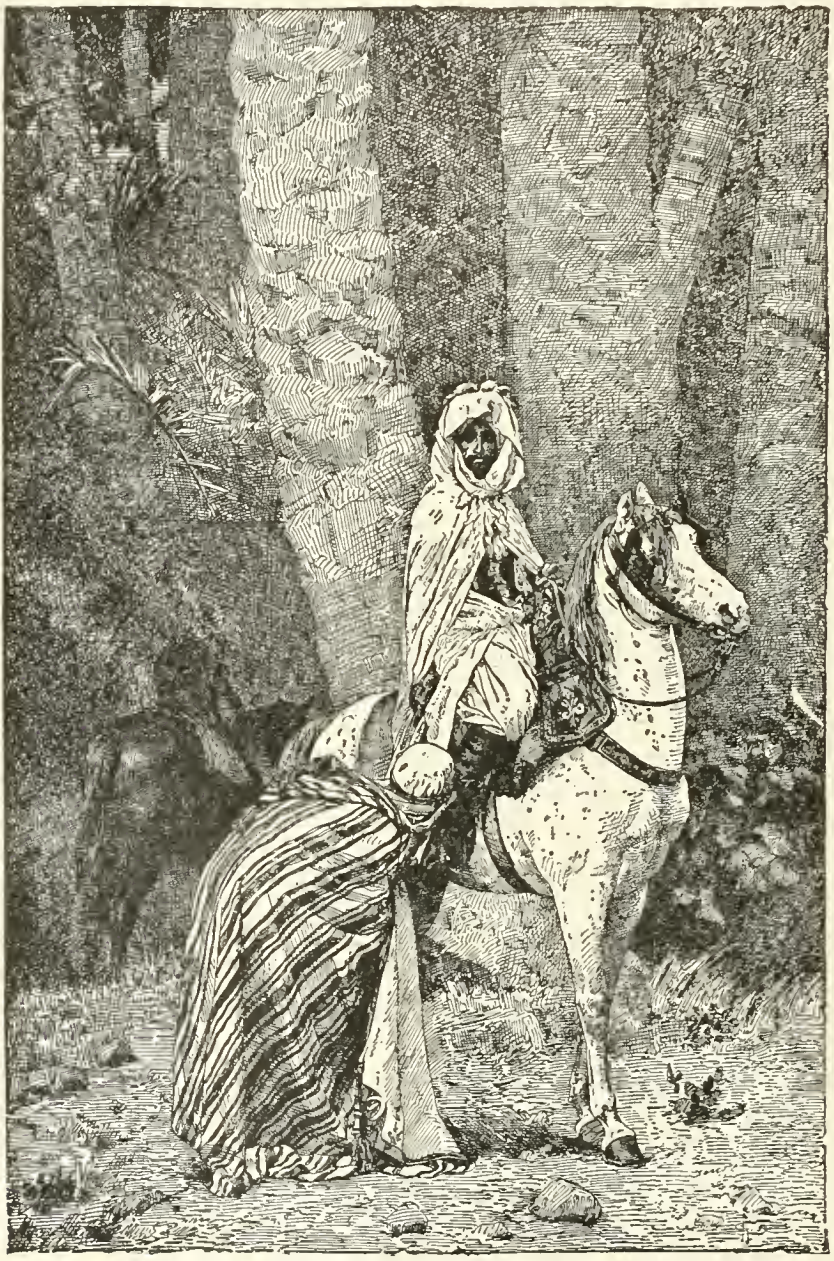
In form, the Arab is symmetrical and of a perfect type. This is true of the body in general, and of the head in particular. The Arab's skull approaches as nearly to the spherical figure as that of any other race. The Baron Larrey, commenting upon the subject, says: "The heads of this race display in other respects the greatest physical perfection, a most perfect development of all the internal organs, as well as of those which belong to the senses." The same writer urges the superior intel-

The Arab skull; Larrey testifies to high development.

YOUNG ARAB WOMAN OF KSOUR.
Drawn by Jules Girardet, after a water color of H. Saladin.

lectual acuteness of the Arabs, and declares his opinion that in natural endowments they are superior to the European races. His notes on the intellectual qualities of the people are of special interest. "In Egypt," says he, "we have observed that young Arabs of both sexes imitate all the productions of our artists and artisans with astonishing facility, and that they also acquire the languages with equal ease. Independently of the elevation of the vault of the cranium and its almost

spherical form, the surface of the jaws is of great extent and on a straight perpendicular line; the orbits likewise are wider than they are usually seen in the crania of Europeans, and they are somewhat less inclined backwards; the alveolar arches are of moderate size, and they are well supplied with very white and regular teeth: the canines especially project but little. The Arabs eat little, and seldom of animal food. We are also convinced that the bones of the cranium are thinner in the Arab than in other races and more dense in proportion to their size, which is proved by their greater transparency."



AN ARABIAN EMIR—TYPE.
From *Magazine of Art.*

It has been remarked that this symmetry and perfection of the Arab skull is but one feature of the perfection of the whole body. The limbs, though light, are exquisitely proportioned. The Arab organs, particularly those of sense, are highly developed. The sight and hearing are acute beyond what may be observed in any European people. The same is true of the sense of smell, in which the Arabs are superior to other existing races.

Within the limits of this general description there is considerable variety among the Arabians. In complexion, for

instance, some of the Bedouins are so dark as to be almost classed with Black men. This is particularly true in the low countries of the Nile, on the confines of Nubia. Mr. Waddington has declared th the Shegya, or Shakia, Arabs above Dongola are jet-black. But this description can not be justified. At least the blackness of the Shegyas is a different color from that of the true Africans. On the other hand, the Arabian mountaineers are quite fair, some of the women having a complexion almost as white as that of European ladies. In the mountainous districts near the coast of Yemen some f the people have red hair aud blue eyes, though these features are regarded as an eccentricity of nature.

We have thus completed our general survey of the Arabian race. The population of the country at the present time has not been ascertained by an accurate census, but is approximately ten million of souls. Of these about thirty per cent of the whole are Bedouins. It is quite certain that the population has greatly shrunk from what it was at the time of the Arabian ascendency. At that epoch the Arab authority was stretched out from the Hindus to the Atlantic, and the native race by which the scepter was extended hardly numbered fewer than thirty million of people. The importance of the Arabian stock, ethnically considered, may be estimated at its approximate value when we reflect that at the present time the religious and civil institutions of about one eighth of the whole human race have their origin and vitality in that division of mankind which, at its best estate, produced in the person of Abdallah's son the Prophet of Islam.

Numbers and relative importance of the Arab race.

CHAPTER CXIX.—THE ABYSSINIANS.

THE progress of ethnic inquiry in our age has made us acquainted with still another division of the Semitic race. It has been found that this family of mankind is in possession not only of the Arabian peninsula, but of a considerable portion of Eastern Africa. It would appear that in this region of the world an ethnic pressure had been exerted from the east by which the African race proper, that is, the Black family of mankind, had been pressed back to a considerable extent from the coast of the Red sea and the gulf of Aden. There is no doubt whatever of the community of race existing between the peoples of this part of Africa and the adjacent provinces of Arabia.

Foothold of Semitic races in East Africa.

The northern limits of this ethnic indentation may be fixed on the west coast of the Red sea, at the southern borders of what is now known as the Sudan, of Egypt. The southern limit of this race emplacement lies as far south as Zanzibar. The western line of the effect may be drawn around Abyssinia from the Red sea to the south, so as to include what are known as the Galla tribes and the Somalis. The countries thus embraced will contain about all the truly Semitic populations of Africa except those of the northern coast. These are, in a word, the congeners of the neighboring

Geographical limits of African Semitism.

SCENE IN SEMITIC AFRICA.—Great Lob of Mogue Douchou.—Drawn by Y. Pranishnikoff, from a photograph.

Arabs, and more remotely of the Hebrews, the Canaanites, and the Phœnicians. They constitute the outpost and advanced station of Semitism in the direction of the southwest.

In entering upon the consideration of the peoples here spread before us the first feature that strikes our attention is their mixed character. If we begin with Abyssinia, we shall find this feature of the ethnic life strongly emphasized. The name *Abyssinia*, or, as it should be written, *Habessinia*, is from the Arabic, and signifies mixture or confusion. It is as though the Arabs, with some wit, had named the country the Babel of Races. The name has clearly been given on account of the manifest mixture of the population. The native Abyssinians call their home *Itiopyava*, that is, Ethiopia; but the native name has been discarded for the Arabic designative of confusion. In no other part of the world are the evidences of race intermixture more apparent than here.

HOUSE AND GARDEN AT KIOUNGA.
Drawn by G. Vuillier, from a photograph.

The people of Abyssinia are tribally organized much after the manner of the Arabians. Long ago it was observed that this people do not belong to the Nigritian family. The Abyssinians are noted as tall, handsome, well-formed men and women, having regular features,

Likenesses of the Abyssinians to the Arabs.

bright eyes, and long hair—the latter sometimes crisp and sometimes straight. The complexion is a dark olive approaching to black. The visage is virtually identical with that of the Bedouin Arabs.

It belongs rather to geography than to ethnic history to point out the native resources of the country. The climate of Abyssinia is one of the most salubrious in the world. The heat is not here oppressive as in Arabia and other parts of Africa. In the rainy season the clouds keep off the sun, and the weather is agreeable to the constitution of man and beast. In the low valleys malarious fevers prevail, but in the uplands and hills there is little suffering from disease. As we ascend the mountains the vegetation approximates more and more that of the temperate zone. In many parts the flora corresponds to that of England or the United States. In most parts the country is fertile. In some districts three successive crops may be produced annually. The products are those of the temperate rather than the tropical zone. Corn grows well. Wheat, barley, peas, beans, and the like, are abundantly and easily produced. The principal bread-grain is called *teff*, being the product of a native plant and consisting of grains of the size of a pin's head. Coffee is native to the mountain-side. Sugar cane and the grape are grown with ease and success in favorable localities. Cotton also is one of the principal products. As in Arabia, the date-palm flourishes; also the orange, the lemon, the pomegranate, and the banana.

Climate, vegetation, and products of the country.

In this we may but note the presence in the same country of the products of temperate and tropical climes. We may therefore expect a considerable variety in the life of the people. The same thing is indicated when we come to consider the range of animal life. Cattle are plentiful in Abyssinia, though the breeds are small and of the humpback variety. Here are bred the famous Galla bullocks, with their branching horns spreading sometimes to seven or eight feet from tip to tip. Like the cattle, the sheep are of the smaller breeds, mostly of the race known as fat-tail. Goats also abound, and like the oxen have wide-branching horns. The horses, unlike those of Arabia, are strong and large rather than light and swift.

Variety of animal life in Abyssinia; wild beasts.

Among the wild beasts one of the worst is the spotted hyena. This animal gathers in droves and ravages the country. Not even the houses in well-settled communities are exempt from its ferocious assaults. The two-horned rhinoceros and the elephant are found in the lowlands of Abyssinia. Crocodiles and hippopotami wallow in the rivers. In the fens and forests are found lions, panthers, and leopards; and in the open plain the African buffalo is an inhabitant. To these must be added the antelope, the jackal, wild swine, monkeys, hares, and squirrels.

It was into these conditions of life that the Himyarite race penetrated in prehistoric times. There is a tradition of such a race. It is said to have taken its origin from Himyar, one of the grandsons of Saba, a descendant of Joktan, or Kahtan. The latter, as the reader knows, was the mythical ancestor of the Old Arabs. The native lore of Yemen has preserved the story of the migration of the Himyarites and the occupation not only of their Arabian district but of the adjacent parts of Africa about three thousand years before the Hegira. The tradition records that an ancient govern-

Myth and tradition of the Himyaritic race.

SAVAGE BEASTS OF THE UPPER NILE.—Drawn by Riou.

ment, known as the Adite empire, was established by the race of Himyar, and that the country flourished until Arabia Felix was overrun by the later Arabs. With this event the Adites were dispersed, some of them going into the highlands of Hadramaut and others crossing into the mountains of Abyssinia.

newcomers to whom the term Himyar was applied. This nomenclature has been common in several conspicuous instances. The primitive Egyptians were called *roth*, or ruddy, men. The word *adam* signifies red, or, in particular, red earth.

It is clear that the Himyarite race distributed itself into the approximate parts

MANNERS OF THE ABYSSINIANS.—THE AIAT DANCE.—Drawn by Riou, from a description.

The name Himyar, like many other ancient ethnic epithets, signifies red, or ruddy. It would appear that this term was used in connection with the Himyarites to discriminate them as the ruddy, or blushing, race. We may suppose that those who gave the name were Blacks, or at least more swart than the

Signification of Himyar; the epithets "roth" and "adam."

of two continents. In the first place, it occupied Saba, in Arabia. This was the southern part. It was Yemen in particular. The primitive civilization of Yemen was Sabæan. Across in Africa the Ethiopic division of the race was established. It is customary to call the inscriptions and monuments of the Sabæ-

Distribution of the Himyarites; kinship with Sabæans.

ans Himyaritic, and those of the Ethiopians—progenitors of the Abyssinians—Amharic. It is true that the differentiation of the two peoples was sufficient to warrant modern inquiry in recognizing the ethnic and linguistic divergence between them; but the identity of race was at the same time sufficient to constitute the Ethiopian and Sabæan two divisions of the same race of Himyar. Intercourse and emigration were easy between the two peoples. We may conceive of the movement as most largely from Arabia into Ethiopia. It was thus that the beginnings of an early civilization were made in the Ethiopic parts of Eastern Africa.

The country now known as Abyssinia was prosperous and renowned at a very remote epoch. There was an Ethiopian ascendency which rose toward its climax about the second or first century before our era. After that for a period of six hundred years the Abyssinians held their own in the even scale of national existence. In the age of Cambyses, at the first quarter of the sixth century B. C., Ethiopia was swept down by Persian invasion, and at the beginning of the seventh century the people yielded to Arabian arms and accepted Islam.

Emergence and vicissitudes of Ethiopic race.

The social estate of the modern Abyssinians is little to be admired. The corrupt form of Christianity which exists in the country has struggled against Mohammedanism for the establishment of monogamy; but the polygamous practice of the Arabs prevails, or is at least permitted. Marriage is of the type already described as practiced among the Arabians. It is a private agreement between the parties, and may be dissolved by them at their will. The family tie is correspondingly weak.

Social state of Abyssinians; multiple marriage.

It can not be doubted that the Abyssinians in common with the other nations that have accepted Islam as their religion have deteriorated into an unsentimental, unideal, and coarse form of life. True, the life of the people is enlivened somewhat by a gayer disposition than may be noted among the Arabs. Feast days and merrymakings are common. Social gatherings of neighbors and friends, at which the cow or the sheep is slain in barbecue, are one of the aspects of Abyssinian society. But great impurity exists, and love is little prevalent in the family. It is remarked here as elsewhere that the children of the monogamous family have the natural affections for each other and for their parents, but those of the polygamous family, having a common father but different mothers, are always at enmity, and frequently cherish the murderous purpose.

Sentiments and dispositions; family affections.

It was by the study of language that modern scholars became informed of the ethnic identity of the Ethiopians with the Himyarite Arabs, with the later Arabs, and ultimately with the Hebrews. The Ethiopic tongue as deciphered from the Amharic inscriptions and extracted from the descendent speech of the Abyssinians forms a member of the southern group of Semitic languages. It belongs to the common family with Arabic. It is, as we have said, intimately associated with the Arabian Himyaritic. Indeed, it is a branch of the latter developed in an African form.

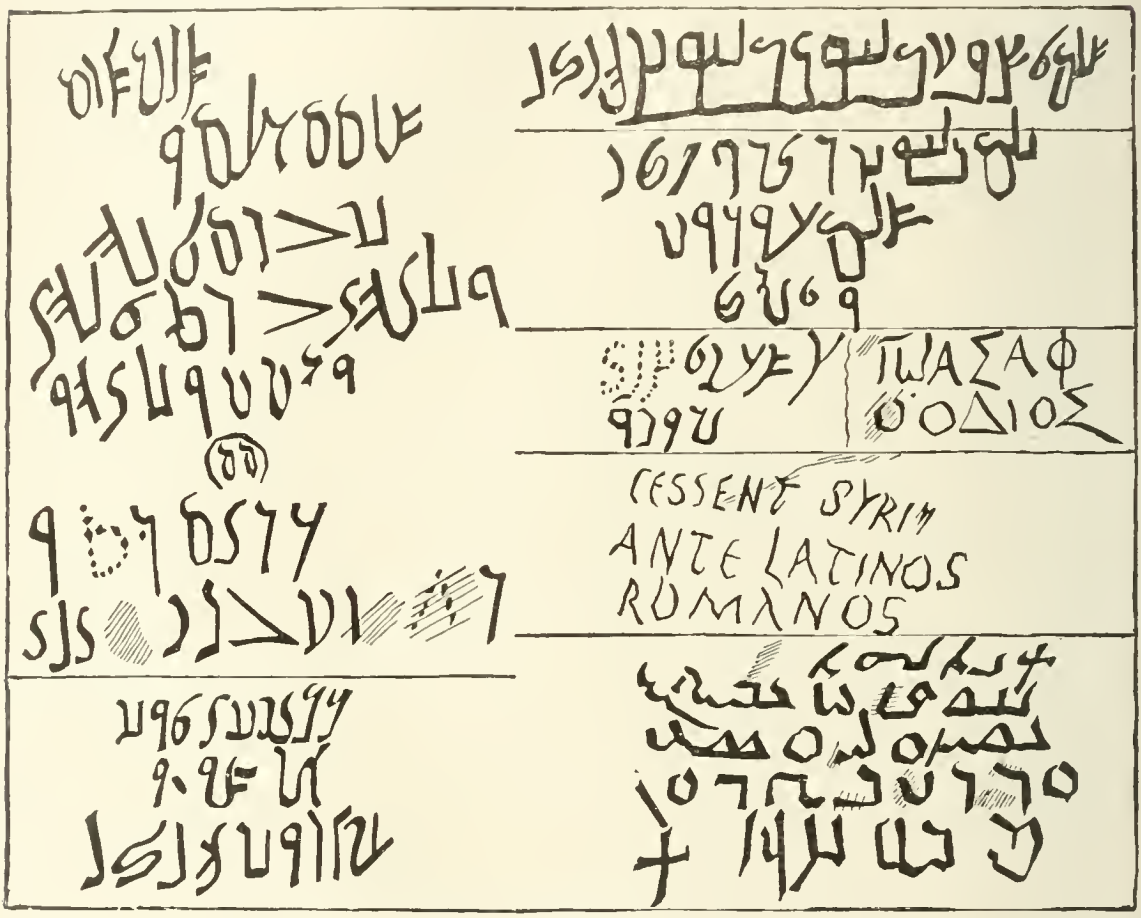
Linguistic affinities of Himyarites.

It is proper to remark in this connection that the Himyaritic and Amharic inscriptions have occupied a vast deal of attention in our time, and have been much studied by the best Orientalists.

The writing itself is a kind of bar writing. The Ethiopic is developed into a syllabary approaching an alphabet. Neither the one nor the other is properly cuneiform. Neither has either one reached the truly alphabetic stage. Throughout Southwestern Arabia and the adjacent parts of Africa many inscriptions of the Himyaritic and Amharic variety have been discovered. They were first noted by Karstens Niebuhr about 1774. His explorations, however, were only preliminary to the greater which followed. These have yielded the richest linguistic results. Hundreds of specimens of Himyaritic writings have been discovered, transcribed, and at length translated with what may be accepted as a near approach to authenticity.

Character and plentifulness of the inscriptions.

It is believed that most of the monuments bearing such inscriptions, whether Sabæan or Ethiopic, were the work of the Himyarite kings and their scribes. On the African side such work is thought to belong to the great age of Abyssinia; that is, to the period extending from 100 B. C. to the age of the Persian conquest. The language of Abyssinia is known by the general name of *Geëz*. This tongue seems to have been the primitive speech of the people of Tigré, which is one of the three principal provinces of Abyssinia, the other two being Amhara and



HIMYARITIC INSCRIPTIONS AND FIGURES.—From the *Atlas* of Lattin de Laval.

By whom they were produced, the Geëz language.

ROYAL PALACE OF GONDAR.—Drawn by Eugene Ciceri, after a sketch of Lejean

Shoa. The province of Tigré is the northern division of the country, Amhara the central, and Shoa the southern. The Geëz was spoken by the Tigreans in ancient times; but the language has been preserved, and is to this day, in a dialectical form, the speech of the common people.

The province of Amhara has for its chief town Gondar, the capital of Abyssinia. The primacy of the central province has been sometimes disputed by the other two; but Amhara has remained in the lead, and it is here that the modern empire, so called, has its seat. A politer form of language, called the Amharic, grew up about the Ethiopian court, was adopted by the army and the merchants, and is, at the present time, regarded as the learned tongue of Abyssinia. Among the people, however, a form of speech called *Agow* is cultivated quite distinct from the polite Amharic, and more nearly in affinity with the original Geëz.

Primacy of the Amharites among the Abyssinians.

EMPEROR THEODORE II—TYPE.
Drawn by Janet Lange, after a sketch of Lejean.

With these niceties of dialect, however, the general reader can hardly be much concerned. It suffices to say that the Amharic language, being that of the government and of the literary classes in the central province, became naturally the chosen language of the inscriptions. The Ethiopian writings are generally in this form. Amharic is a cognate dialect of Arabic,

and is, therefore, in close affinity with Hebrew. It is easily traced upward into the common Semitic parentage. The reader should not fail to remember what has more than once been pressed upon his attention, and that is the relatively small degree of divergence between the several branches, both ancient and modern, of Semitic speech. Among these languages, even in their extreme variation, we should look in vain for those strong, distinguishing characteristics and departures by which the tongues of the Aryan family are discriminated from one another.

Amharic becomes the dominant type of language.

The Geëz and Amharic literatures have always been poor and meager. The whole might, perhaps, be lost with little note or hurt to the literary history of the world. Only the linguist might well lament the disappearance of the few records which the Ethiopic race has thus far left in witness of its existence. The literary condition of Abyssinia was fully revealed during the recent war between that country and Great Britain. The British officers on their invasion found at Magdala a library of King Theodore, consisting in good part of manuscripts which he had brought from Gondar. These were captured. Three hundred and fifty-nine separate works were sent to England, and now occupy a place in the British Museum. None of the manuscripts date to a period more remote than the fifteenth century. Most of them belong to the seventeenth and eighteenth centuries. A few are the work of the present age. The subjects are almost wholly scriptural. There are several copies of the Bible in Geëz. These contain not only the canonical books, but also the apocrypha. Other manuscripts are prayer books, hymnals, missals, lives of the saints, extracts and treatises from the Greek fathers of the Church. Nearly everything is impressed with the religious spirit, and may well remind the reader of the products of the European monasteries in the Middle Ages.

Meagerness of Geëz literature; library of Magdala.

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SPECIMENS OF AFRICAN SEMITIC.
1, Ethiopic; 2, Amharic; 3, Tigré Abyssinian; 4, Coptic.

In one respect the literary culture of the Ethiopians seems to have carried them forward to an advanced station. Their system of writing goes far beyond any other Semitic language in a certain form of development. As we have said, the writing has a strong resemblance to the Himyaritic system of Southern Arabia. In common with the other forms of writing practiced by the

High development of Ethiopic writing.

Semitic peoples, the Ethiopic was formerly written with consonants only, and from right to left. In the Himyaritic this form is preserved in the greater number of inscriptions, but in some we find the *Boustrophedon*, or ox-turn, style of writing; that is, the scribe in such work writes from right to left and then back again on the next line, after the manner of the turn of an ox in plowing; such is boustrophedon.

The Abyssinians carried this movement forward to the practice of writing from left to right only, and at the same time indicated the vowels in connection with the consonantal structure. The vocalic elements were made by the addition of strokes and the formation of rings in connection with the consonants. This style of writing appeared as early as the fifth century A. D. The alphabet was extended to twenty-six characters (consonants), and to each of these was allotted seven distinct forms, thus increasing or extending the alphabet into a syllabary, the nature of which may be understood from an examination of the Abyssinian alphabet.

Outside of the theological pale, Ethiopic literature has made its way feebly into medicine and astrology, though in neither branch has inquiry proceeded beyond the superstitious stage. The scholar may find certain treatises on magic, conjuring, and the like, but all under the prevailing spirit, and all more curious than instructive. The poetry of the race, so far as the same has been attempted, is lyrical and religious. The first attempts were in the form of the Hebrew Psalms; but in later periods praise of the saints was substituted for praise of the deity. The poetry, so called, of the Abyssinians has proceeded in its development as far as meter, but stopped short of rhyme and the superior elegances of verse.

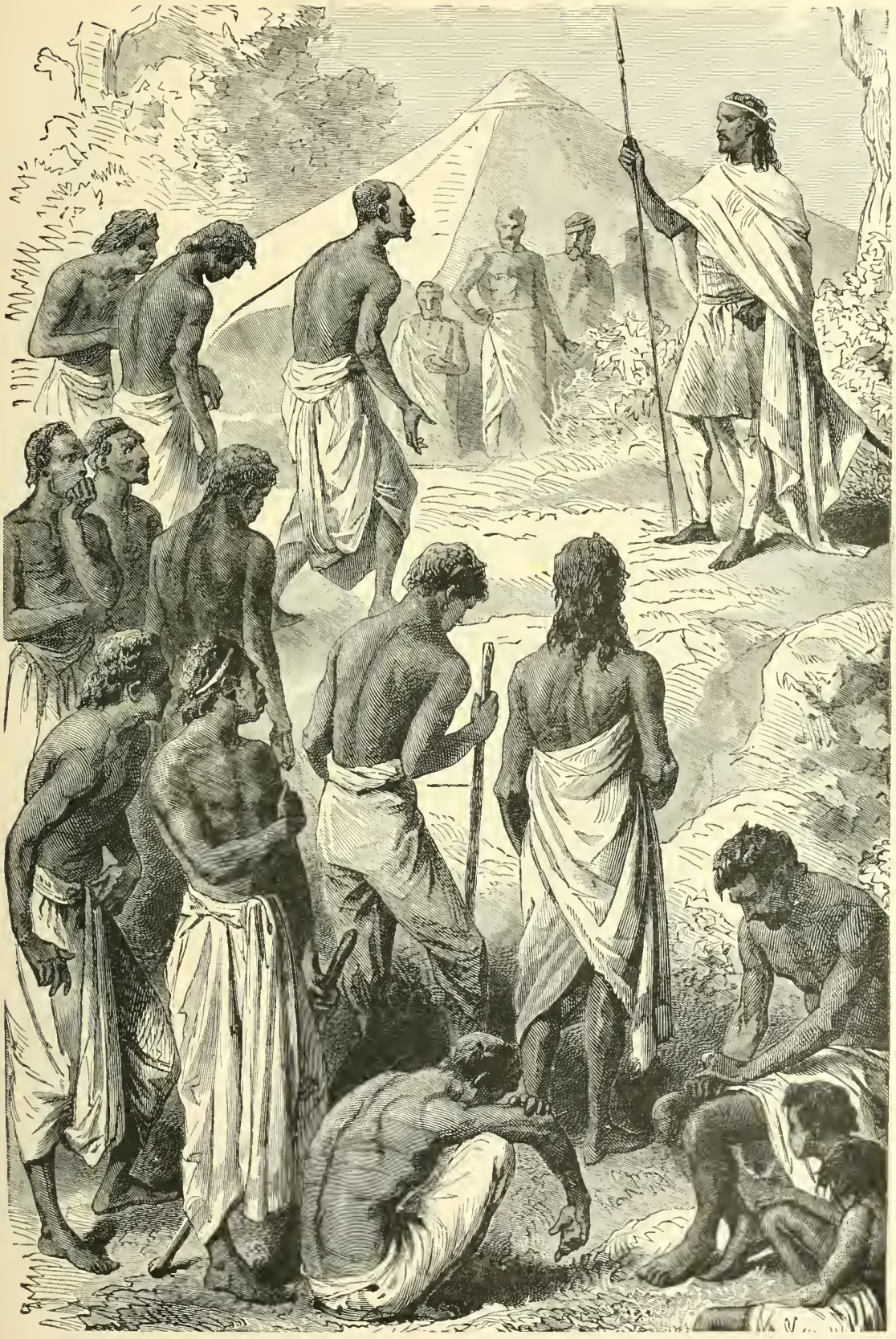
Literature beyond the pale of theology.

The industries and arts of the Abyssinians are still in the rude and half-barbaric stage. The common life is agricultural and pastoral. The manufactures have not been promoted to any degree of proficiency. Even in Gondar, the capital, the manufacturing interest has scarcely appeared to the extent of attracting the notice of travelers. A few Oriental industries, such as weaving, tanning, dyeing, and gem-cutting, are practiced; but the country has not reached the commercial age. Abyssinia Proper has no seacoast and little foreign trade. The province of Samara extends around between the country and the Red sea, constituting a sort of Phœnicia to the Abyssinia Palestine. Nor does it appear that the genius of the people leads naturally to artisanship, commerce, and art.

Manufactures and commerce of the Abyssinians.

The principal reliance of the people for food is upon the field and the herd. Cattle are regarded as the principal staple. One of the strange aspects of Abyssinian life is their usage of eating their meats raw. When kine are butchered the flesh is taken, still warm and quivering, and eagerly devoured. The arts of cooking, however, are understood and practiced. The meats which may not be eaten immediately after slaughter of the animal are preserved and cooked in the usual manner. It is the custom of the cooks—a thing pleasing to the Abyssinian palate—to season the meats with pepper until it is heated to the Spanish standard of cookery. The traveler, Parkyns, noted the preference of the people for raw meat fresh from the animal, and expresses his belief that choice in this particular is simply a mat-

Derivation of food supply; preference for raw meat.



ABYSSINIAN ROYAL USAGES.—Granting Mercy to Insurgents.—Drawn by Janet Lange, after a sketch of Lejean.

ter of custom, that there is nothing inherently repugnant in devouring raw flesh in the case of a meat-eating people.

Tradition of the living steaks.

This usage of eating flesh raw has given rise to the belief that the Abyssinians are in the habit of taking what meats they desire from living animals, allowing the wounded parts to heal and grow again for a new assault of the knife. It is of record that such usage has been witnessed as the cutting of steaks from a live cow. The traveler, Bruce, has narrated what he himself saw in this particular. It is doubtful whether such a practice generally prevails, but it is known that both the Abyssinians and the Gallas, at least occasionally, resort to this method of obtaining flesh food.

Building styles, and clothing of the people.

In the matter of building, the Abyssinians are still on a low level. Their houses are rude and of a conical form, reminding one of the Celtic dwellings of antiquity. The roofs are covered with thatch. As a rule, each household produces its own supplies and clothing. Exchange is not much relied upon for the supply of wants. The national costume is, first of all, close-fitting drawers, quite un-Semitic in character, and approaching the pantaloons of the Western peoples. Over this garment is thrown a large mantle, which is folded about the person in the picturesque manner of the East.

Drawbacks to progress; principal exports.

The material of the national dress is cotton cloth. Leather is produced of good quality for shoes and harness. The great drawback to the accumulation of resources and national progress seems to be the isolation of the people. This, together with the incursions of the Galla tribes and frequently recurring revolutions, have kept the Abyssinians from the place which they might otherwise have attained in the civilized scale. The foreign trade, whatever it is, and indeed the whole connection of Abyssinia with foreign countries, is by way of Massowah. The principal exports of the country are its gold, ivory, and slaves, though coffee, butter, honey, and wax are also sent abroad. In return for these, Persian carpets, glassware, gunpowder, and silk are imported, but only in limited quantities.

Monarchy established; difficulties attending the same.

Abyssinia, more than almost any other Semitic country, has attained to independent monarchy. There has never been a time within the memorial period when the empire did not exist. True, the form of government is not constitutional in the Western sense of that term. Great difficulty has been experienced by the Abyssinian rulers in maintaining the unity of the government; for the chiefs of the two adjacent provinces, Tigré on the north and Shoa on the south, have been constantly aspiring to the chief rule. The subordinate provinces are as frequently in insurrection as in obedience. Other chiefs have arisen and claimed the title of *Ras;* but the government of Gondar has retained its ascendency notwithstanding the fact that the monarchs, as in the case of the Emperor Theodore II, have been frequently reduced to the character of puppets in the hands of subordinate, though ambitious, chieftains. It has been no uncommon thing in Abyssinian history for the governor of some rebellious province to march upon Gondar, put down one emperor, and set up another more compliant with his wishes.

The government itself has been an absolutism. The emperor has a council of his chief men, governors, and com-

manders. If he is strong, he does his own will with their support. If he is weak, he does their will, accepting their dictation as the administrative policy. Within his own territory each chieftain is master of resources and rights. He has even the power of life and death. His relations to the emperor are no more than a sort of annual obeisance, implying the giving of presents at stated periods and the necessity of mustering his forces and going to war on the call of his superior. The system is not dissimilar to that of certain types of feudalism in the Middle Ages of Europe.

Emperor and provincial rulers; conversion to Christianity.

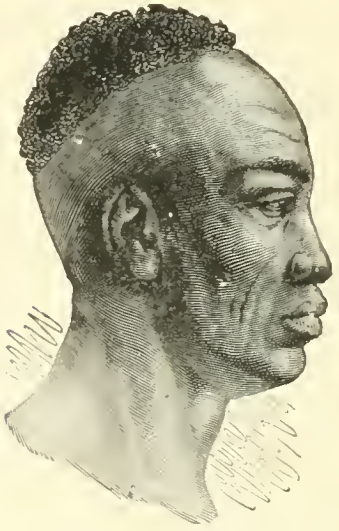
Abyssinia furnishes a most interesting study in the matter of religion. Christianity is professed to the present day. There are, however, many Mohammedans in the country, and scattered settlements of Jews. The doctrine of the Christ was first preached by Saint Frumentius, who came out as first bishop of Abyssinia about the year 330 A. D. The Abyssinian episcopate was attached, after the conversion of the people, to that of Alexandria. Monasticism was soon introduced, and in the latter part of the fifth century great numbers of monks settled in the country. To the present day the institution has not lost its power among the people.

Religion became a question between the Abyssinians and the Arabs of Yemen. The latter persecuted its Christian subjects, and the Emperor Justinian invoked the aid of Elesbaan, King of Abyssinia, in resisting and punishing these persecutions. An Abyssinian

ABYSSINIAN PRIEST AND MONK—TYPES AND COSTUMES.
Drawn by Emile Bayard, after a sketch of Lejean.

army crossed into Yemen, conquered the country, and for sixty-seven years held it as a subject province. In the times of the Mohammedan ascendency, even in the heyday of the Arabian conquest, Abyssinia in a measure secluded

Religious warfare of Abyssinians and Sabæans.



NIAM-NIAM BASA—TYPE.
Drawn by Emile Bayard, after a sketch of Lejean.

herself from the storm, and maintained at least the shadow of independence for nearly a thousand years. It was the presence of this far-off Christian kingdom of the East that probably gave rise in the later Middle Ages to the tradition of the mythical emperor, Prester John.

The Abyssinians were in the early ages Arians, and not orthodox Christians. In the sixth century the Church of Abyssinia went over to the monophysite heresy, and thus the faith was spread in this irregular form over Nubia. In the sixteenth century the Portuguese, becoming interested in the affairs of the East, undertook by the agency of their missionaries to bring the Abyssinians to the orthodox standard. Rome sent out one of her servants to be patriarch of Ethiopia. Jesuit missions were established; but it was not until 1624 that the Abyssinian Church finally yielded to Roman authority. Even then subordination to the pope was acknowledged for only a short period, after which ecclesiastical independence was reässerted. In the early part of the present century Protestant missions were first established in the country. These cultivated friendly relations with the government and were for a season patronized by the emperor; but the latter afterwards turned upon the missionaries, banished some, and imprisoned others. With the usual persistence of the Semitic peoples the Abyssinians returned to their own form of Christianity, and at the present time concern themselves theologically with the same questions which agitated the Church fathers in the third and fourth centuries.

Vicissitudes of Christian propaganda in Abyssinia.

The present national Church of Abyssinia is much like Rome on a small

RAHMA—TYPE.
Drawn by Emile Bayard, after a sketch of Lejean.

scale. The highest ecclesiastic is called the *abuna;* after him come bishops, called *komaur* in the native tongue, and then *alaka*, or priests. A confes-

tional has been immemorially a part of the religious system. Communion is held and administered daily, both bread and wine being delivered to the laity. The Church opens her doors to all manner of aspirants for the priesthood, but only those who can read, sing, grow a beard, and pay the necessary expense of ordination are eligible candidates.

Present religious organization of the people.

The country is populous in priests and monks. Every church requires a retinue of twenty ecclesiastics to perform the services and attend to the business of the parish. Many convents are established, in which celibate monks are gathered, living apart after their manner and holding aloof from the secular priests, who are generally married. There is in the religious formula a touch of Judaism. Every church must have its ark of the covenant. There are Holy and Most Holy Places, into which only the consecrating priest may enter.

Priests and monks, a touch of Judaism.

GALLA-ABYSSINIAN MANNERS.—Wedding Dance and Headdress of Men.
Drawn by Riou, after a sketch of G. Revoil.

The Abyssinian priesthood has attained the usual ascendency over the people. To the priests the supervision of society is intrusted. The priest celebrates marriage, and has the power of granting divorce. The laws of the state, as well as the usages of society, have for the most part an ecclesiastical origin.

Ascendency of the priesthood; religious usages.

Under certain circumstances a man must, by the force of custom, become a churchman. Thus, for instance, if a man have been four times married and survived each of his wives, he must enter a monastery, this on the peril of excommunication. Every husband has the right of divorcing his wife on condition of becoming a monk! In each church some patron saint is enshrined, whose name is written on parchment and kept in the Holy Place.

Though the Abyssinians are a very religious, they are not a highly moral people. As usual in the Oriental countries, religion and morality have here been subject to divorce. The customs of society are regulated by convenience rather than the principles of ethics. War is a prevailing passion. Within the last quarter of a century Europe has learned much of the prowess and dispositions of this strong people. The late Abyssinian war between Great Britain and Emperor Theodore brought the country conspicuously to the attention of the peoples of the West. It was seen that a nation of people able to throw a hundred and fifty thousand fighting men into the field and to support so large a force in regular war—though at length defeated and overwhelmed by the superior arms and discipline of Great Britain—could not be despised or neglected in the present estimates of history.

Ethics of the race; passion for war.

The people of Abyssinia are still divided into tribes and nations. It is evident that the lines of division, too, are drawn in part on ethnic differences; but for the most part the divisions are kept upon the old Semitic principle of clan and chief. The Abyssinians are withal a handsome folk, large and well-formed in person, having regular features, and keen, expressive eyes. The hair presents the same diversity which we have already noted among the Arabs. In some cases it is long and straight, and in others fine and somewhat kinked, as if by ethnic sympathy with the African wool. It is held, however, that the curled hair of the Arabians and the African Semites is true hair, and not the peculiar woolly covering of the African head.

Clans and chieftains; ethnic characteristics.

The complexion of the people is a dark olive, shadowed with black, much like that of the Bedouins. Indeed, the whole feature and expression of the two peoples are nearly identical in so much that observant travelers have been in doubt as to whether a given individual was Bedouin or Abyssinian. The type of person here described is that peculiar to the provinces of Tigré and Amhara. On the south there is hardly a well-marked division of the Abyssinians from the Galla tribes, between whom and themselves, though there are frequent wars, there is much intermarriage, particularly between the families of the chiefs of the two peoples.

Close observation will show by anticipation the moral and intellectual qualities of the Abyssinian race in the aspect and bearing of the people. They are quick in quarrel, fierce in hostility, given to cruel practices; and these qualities of character readily appear in the features and domestic manners of the race. The high-grade Abyssinians, who are thought by ethnologists to be somewhat infected with Aryan blood, have fine features, though the bright eyes are deeply sunk. The complexion is not as dark as that of the common folk of Agau. One of the districts, named Samen, is inhabited mostly by Jews, who here, as everywhere, preserve the Hebraic qualities of

Moral and intellectual qualities; race traditions.

person and modes of living. They have a tradition that they are the descendants of a banished colony which made its way into Abyssinia in the times of the civil war of Solomon's sons. But the better opinion is that the ancestors of the people came into their present country at the close of the first or beginning of the second century of our era, escaping, as did all the residue of their countrymen, from the castigation and oppression of Rome. In the earlier ages of this Jewish colony they are said to have enjoyed independence under their own rulers. Not until the beginning of the present century did their "house of David" become extinct; they themselves were made subject to the province of Tigré, within the limits of which the colony is situated.

CHAPTER CXX.—GALLAS AND SOMALIS.

WE have remarked above on the slight distinction of the Abyssinians from the Gallas on that side where the two peoples intermingle. There is much of a common, national, and race character between them. The Gallas extend over a wide district of country bordering on Abyssinia, extending from the easternmost projection of the continent to the borders of Darfur on the west. The southern limits of the country reaches down between Zanzibar and the Victoria Nyanza.

The region has not been fully explored. The interior is of vast extent. The Galla races, though long known to the peoples of the West, have not been investigated with such care as to determine with certainty either the ethnic antecedents or present conditions of the people. Bruce and Ludolf have visited the country, and have recorded something of the traditions of the race. One story runs to the effect that the Galla nations are derived from a tribe of savage ancestors out of the southeast. The tradition indicates a transmarine origin for the migration, or at least a position beyond some lake or river. The Raia-Gallas claim for themselves an Eastern origin, and have a tradition of a deliverance by sea. There runs also the story of an expulsion somewhat like that of the Israelites from Egypt, though it is the opinion of ethnographers that this refers to a forcible exodus of the Gallas from the country of the Somalis.

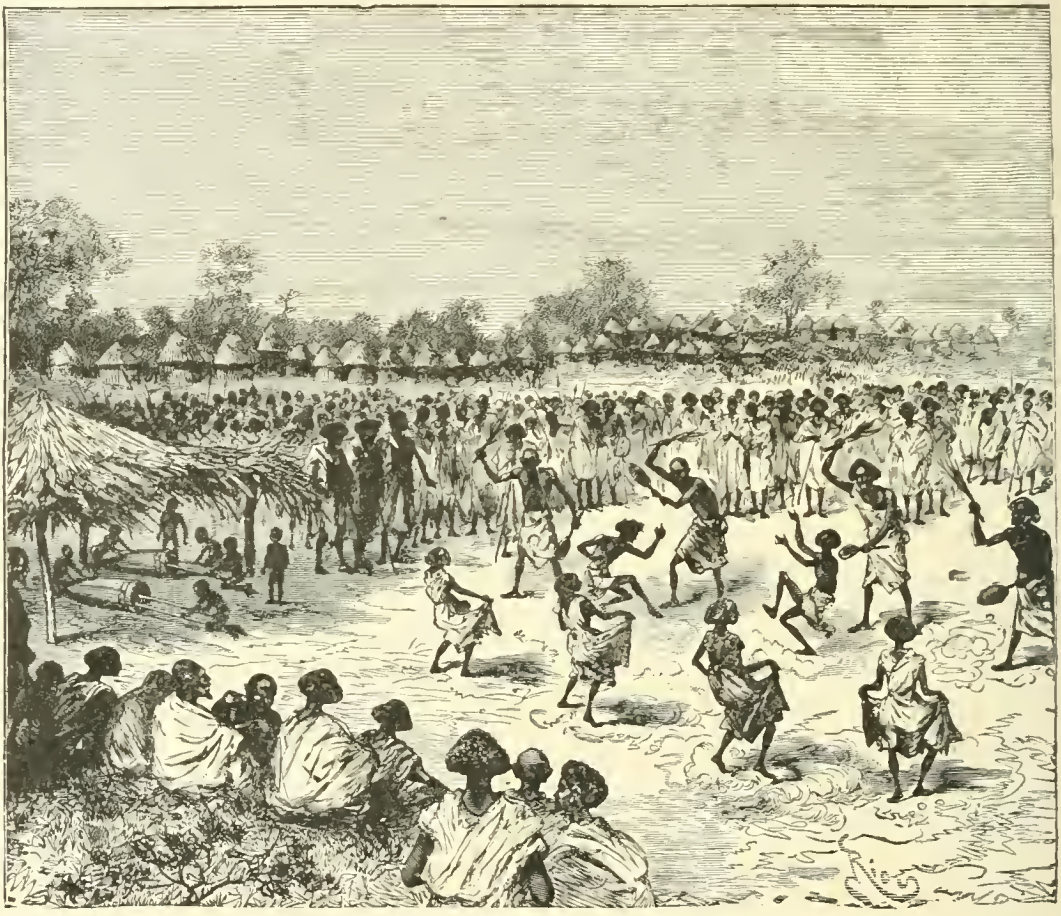
Origin and descent of the Galla races.

Whatever may have been the original distribution of the Galla tribes, it is clear that they are of a Semitic descent common with the Sabæan Arabs and the Abyssinians. They have for their congeners the races of the Somali and the Dankali. In this country, however, as well as in Abyssinia, and still more distinctly in Egypt, traces of the Aryan race may be discovered. It has been noticed by all travelers that the Semitic countenance in these African parts grades off toward the Aryan type. The strong, heavy features of the Hebraic races, of the old Chaldæans and the Assyrians, are no longer characteristic of the Abyssinians, the Gallas, and the Somalis.

The noticeable fact is that the gradation is toward the Aryan and not toward the African type. Here, where we should expect a strong gravitation to-

ward the physiognomy and person of the Negroes, we find, on the contrary, an ethnic lifting up toward the qualities of the Indo-European races. None of the characteristics of the Nigritian family are discoverable in the Gallas. The physical form is essentially European.

Gallas grade off toward Aryan types; features and traits.



GALLAS DANCING.—Drawn by Riou, after a sketch of G. Revoil.

The arms and legs are proportioned as in men of the Aryan race. The peculiar musculation of the African is not found in Gallaland. Only the complexion is so dark as to suggest the Nigritian type; but this, on scrutiny, is found to be the dark olive, or brown, of the Bedouin rather than the true black of the African.

The Gallas are large in person, powerful in development. They have the high brow and prominent forehead of the Arabs. The eyes are like those of the Abyssinians, quick and bright, but deep-set in the visage. Nature is not sparing in the matter of regularity and beauty of feature among these people. Many of them, both men and women, have been observed who might well compare—but for the deep shade of color—with an equal number of specimens from a European country.

The country of the Gallas is well raised above the sea. It contains mountains of no inconsiderable height, but not so great as those of Shoa on the north. Gallaland is essentially a vast region of tropical pastures, very favorably situated for the

Nature of the environment; wealth and trade.

maintenance of flocks and herds. The country also suggests cultivation; for the lower parts are especially fertile. In such districts corn grows in great luxuriance. In the agricultural regions the settled life has superseded the pastoral and nomadic; but in the highlands the tribes still wander about according to convenience and the varying exigency of the pasturage.

The wealth of the people consists mostly in cattle and horses. It is said that the kine herd numbers, on the average, seven or eight head for each man, woman, and child of the tribe. Horses are also very abundant, and riding on horseback a custom as universal as among the Arabs. Even the shortest journey is habitually performed by mounting. The herd is used in great part as the medium of exchange. The people subsist thereon. Beef is the ordinary flesh food of the people. The blood of slain animals is considered a delicacy. Cows are kept for milk and butter and cheese.

Gallaland is one of the native countries of the bee. The insect colonizes everywhere, and honey is a chief item of food supply. Bee-keeping is practiced especially in the agricultural districts, and honey is one of the principal articles of commerce. Oddly enough, it bears a relation to the marriage ceremony. For each bridegroom must bring to his intended bride, as a wedding gift, a considerable quantity of honey. This not done, or come short of, the proposed husband may be rejected by his fiancée and her family! From this usage it has been argued that the women of Gallaland have greater independence, a higher importance and freedom in the social state, than in most of the other Eastern nations.

Bee keeping and idyl of the honey.

As among the Arabians and the Abyssinians, the people of Gallaland have the double usages of monogamy and polygamy. It has been noted by travelers that among the Southern Gallas the principle of single marriage prevails, while on the north the Abyssinian usage —sanctioned by Islam—of multiple marriage is much in vogue. Where polygamy is practiced the limit in the number of wives is determined by the preference and wealth of the husband. Not much is known of the details of the social system of the race.

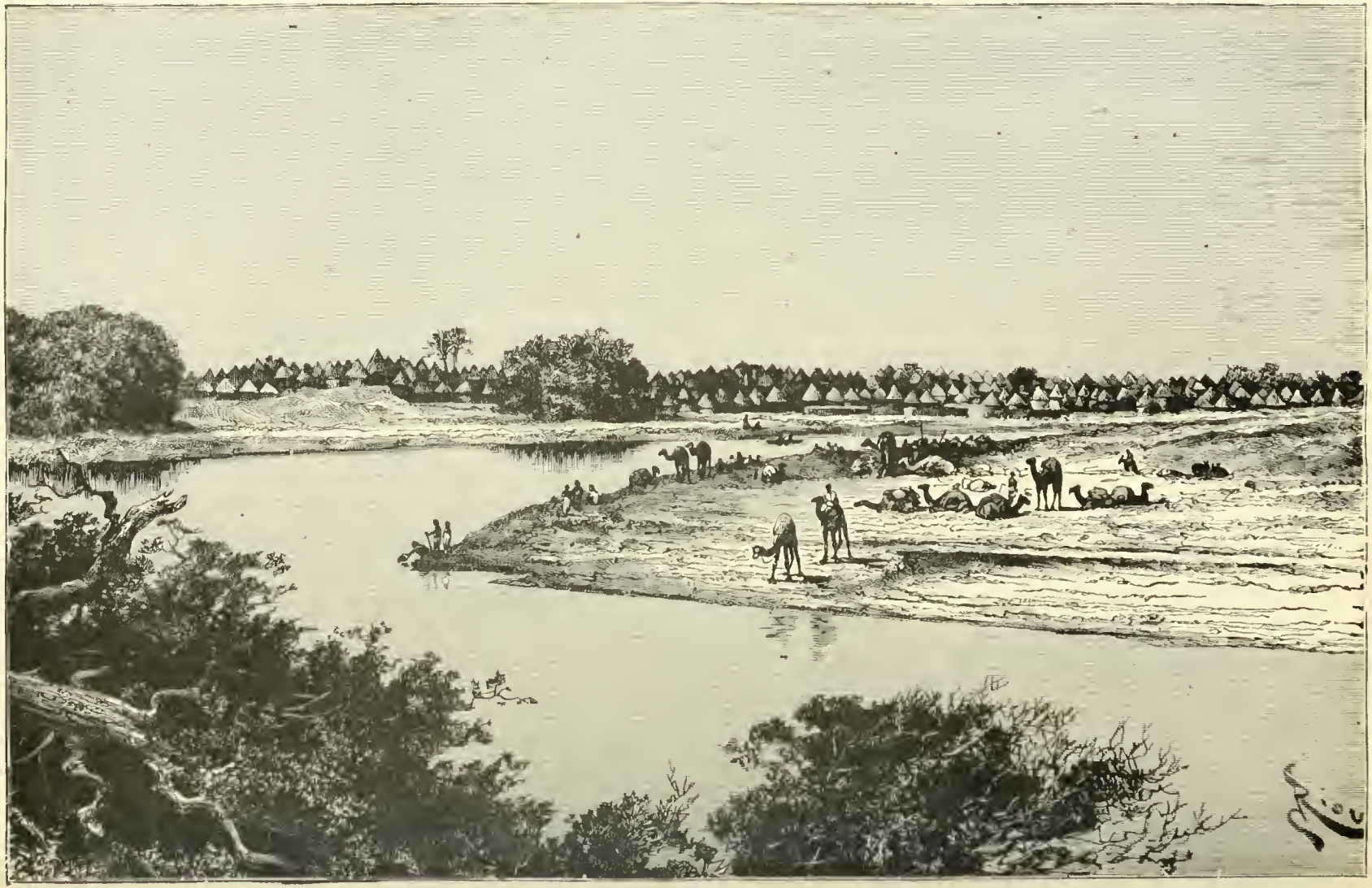
Both systems of marriage tolerated.

The Galla languages are clearly and indisputably Semitic. It was the knowledge of this fact that first led to the suggestion, and indeed demonstration, of a Semitic origin for these peoples. There are traces of Hamitic speech through all these countries lying to the south of Nubia. But the admixture is not greater than might be expected when we remember the long existing historical relations between Egypt and Ethiopia. Wars were made, commerce conducted, marriages confirmed, and many other connections formed between the peoples of the south and the great power that had established itself in the Lower Nile valley.

Nature and affinities of the Galla languages.

The present Galla languages have not been investigated with sufficient care to make them a separate study; but enough is known to establish their identity with the Southern Semitic family. The discovery of this identity was made about the middle of our fifth decade, by such scholars as Benfey, Krapf, and Lottner. Nor is it any longer doubtful that these widely diffused peoples are by race the kinsmen of the Arabs and the Hebrews.

The government of the Gallas is tribal. Each nation has its own sheik, or governor, who is known in the native



LANDSCAPE IN GALLALAND.—View of Gublidi.—Drawn by Riou, from a photograph.

language as the *heïtch* of the tribe. With him are associated the heads of families and clans in a council to which the governor must defer by the law of custom. It has been pointed out as one of the odd features of Galla life that the sheik of a given nation has exclusive jurisdiction over the trade of his tribe.

System of government; rights and powers of the heïtch.

prevailed over the primitive heathenism of the tribes. On the other hand, there is the Semitic feature of monotheism at least in shadowy outline. The tribes agree in worshiping the supreme deity whom they call Waka. With him, however, are associated, in the Hamitic manner, a god and a goddess, who are

Religious beliefs of the Gallas; principal deities.

WOLLO-GALLA WARRIORS.—FLIGHT FROM GUELIDI.—Drawn by Riou, after a description of G. Revoil.

He is regarded as the custodian of the tribal property, which he disposes of according to his will.

Another evidence of the ethnic gradation present in this part of the world is found in the religious life of the people. The religious feature is not distinctly Semitic, but rather pagan. Neither Islam nor Christianity has ever subordinate to him. These are called Oglia and Atilia. To the popular mind these deities seem to stand nearer to the people than the far-off and incomprehensible Waka. So Oglia and Atilia have sacrifices offered to them. To them the ox and the sheep are slain. As for Waka, he is not so much the national god as he is an international

deity. For he goes away from Gallaland at certain seasons of the year and dwells among the Somalis. By that race he is worshiped also. It thus happens that when the Gallas and the Somalis are at war, Waka must be appeased by the one or the other, according to the time of the year!

Efforts to Christianize the Galla nations.

Efforts have been made by both Mohammedan and Christian missionaries to overcome this paganism of the Galla tribes, but without great success. The Wollo-Gallas have been converted to Islam, and inroads have been made by that faith upon the villages of other tribes. In the northern parts of Gallaland a similar work has been performed by the Christians. In the districts next to Abyssinia a Christian nomenclature has taken the place of the pagan, and to that extent the people may be regarded as Catholics. Thus Mary is called Maremma, the Christ is called Balawole, and Saint George is known as Girgis.

Myth of the serpent; the Gallas in war.

The myth of the Gallas has many interesting features. The serpent is a prominent part in the mythological formula; but instead of being, as he is among most of the Semites, the enemy of mankind, the destroyer of peace and happiness, he is according to Galla lore not only a proper object of worship, but is the giver of life and the creator of the first men! The progenitors of the human race were snake-born. Perhaps in no other part of the world have the religious concepts of so many races fallen together and been turned in common whorl as in that portion of the globe which we are now considering.

The public life of the Gallas is that of warriors and merchants. In times of peace, that is, peace between Abyssinia and the Gallas, the latter are employed in large numbers as recruits for the Abyssinian army. As soldiers they are brave and sagacious. They are more to be dreaded for their skill as cavalrymen than as infantry. The horsemanship of the people is of a superior kind, and the cavalry charge of the Gallas might well, but for the insufficiency of their arms, be dreaded by the disciplined regiments of a European army.

Numbers and tribal divisions of the race.

The population of Gallaland has been estimated as high as eight million. Some of the tribes have a cavalry army amounting to thirty thousand. All are known as the Gallas; but each nation has its own ethnic designative. Thus we have the Wollo-Galla, the Ramatta-Galla, the Kutatta-Galla, the Borani-Galla, and many others. The tribes are very numerous. M. Isenberg, a traveler in Abyssinia, recorded the names of more than fifty of the Galla nations, all of which were comparatively proximate to the Abyssinian territory. The different nations are independent, but have certain points of union and community among them. The elements of nationality are, however, superstitious rather than political and civil.

Worship and ceremonial of the sacred Wodanabe.

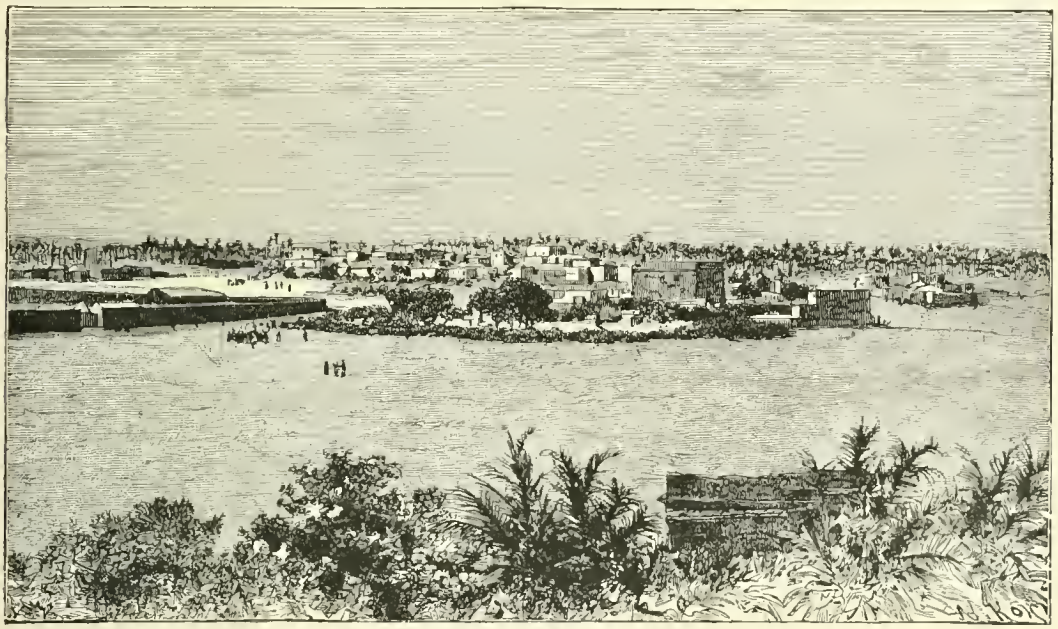
There is on the banks of the river Hawash, in the country south of Shoa, a certain tree called the Wodanabe to which the Gallas from all the tribes are expected to perform pilgrimages. The tree is sacred, and is adored by the pilgrims. Gifts are there offered by the Galla men for the blessings of life and health and wealth. The ceremonies and rites of the different tribes are largely common. Twice a year the two gods, Oglia and Atilia, are worshiped by the whole people. At that time the Lubah, or high priest, slays a number of

goats. He wears for a miter a crown with a tuft of long hair. With his hand he rings a bell. He divines from the character of the entrails of the slain animals what fortunes of peace and war will befall the men of the worshiping tribe. The latter fill themselves with raw meat and beer and smoke tobacco, until they stagger, scream and howl and call upon the two divinities; on the one for long life, and on the other—for she is the goddess of fecundity—for much offspring.

At the same ceremony the Kalicha, or wizard of the tribe, flings around his neck the decaying entrails of a goat, and with a scourge in his hand runs among those who are thought to be possessed of devils. The devils he exoreises with prayers and incantations. Great is the power of the lubah and the kalicha among all the tribes. Their reputation extends into Abyssinia, and both priest and wizard are regarded as saered personages who may not be distressed, much less slain. It is the presence of these superstitions, common to many of the Gallas, rather than to any civil or political organization, that constitutes whatever bond of union holds them to common causes and action.

The country of the Somalis has been a battle ground of ethnic contention. Ethnographers who have admitted the Semitic character of the Abyssinians and the Gallas have still been disposed to claim a Hamitic origin for the tribes of the Somalis. This claim, however, must be disallowed. The unfailing criterion of language, no less than the strong presumption of geographical position, leads us to view the Somalis as another branch of the Southern Semites easily distributed from Lower Arabia aeross the gulf of Aden to their present territories.

Ethnic relationship of the Somalis.



VIEW IN SOMALILAND.—Village of Sheik Othman.—Drawn by Riou, from a photograph.

These territories constitute the extreme eastern projection of the African continent. A glance at the map will show that the position is naturally Semitic rather than Hamitic or Nigritian.

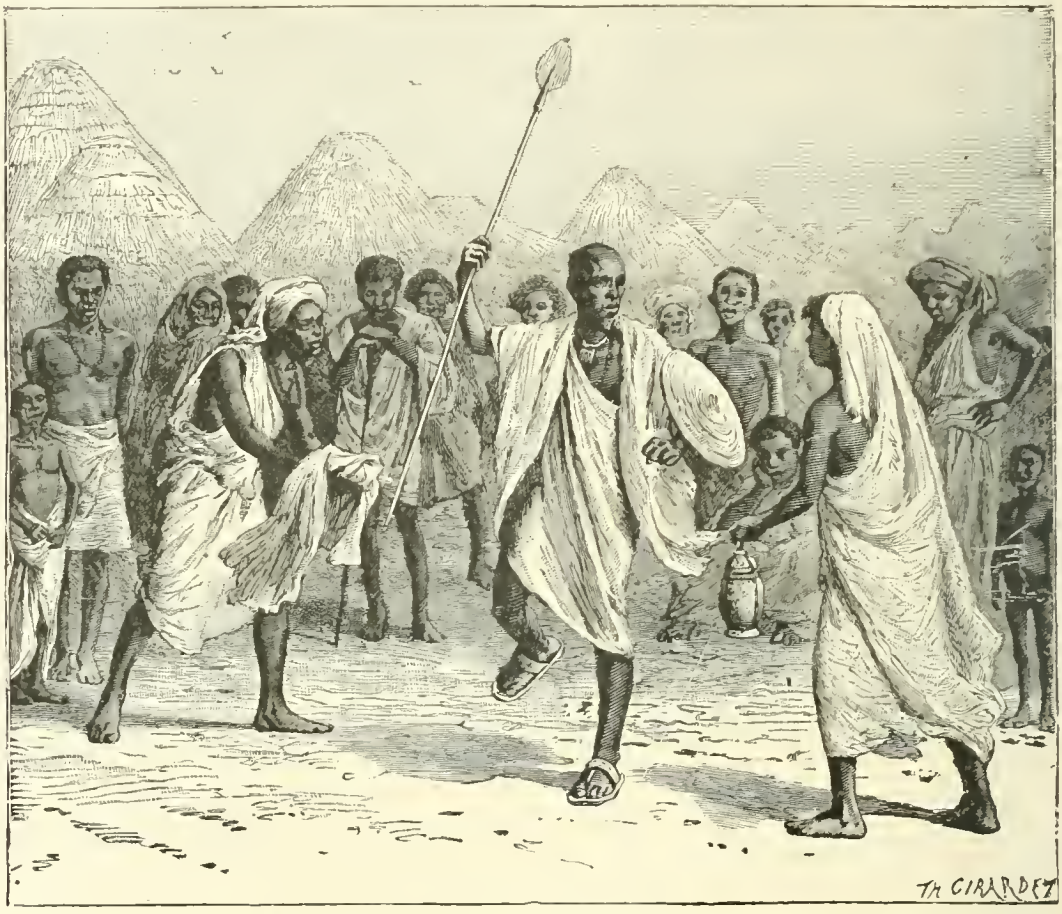
The waters here dividing the peninsular part of Africa from Arabia are so easy of passage as to be disregarded. Practically, no doubt, they were disregarded by the migrating Semites of the prehistoric age. The Himyaritic race, if we mistake not, here divided into an Afri-

Emplacement of the race; division from Sabæan Arabs.

can or Ethiopic, and an Arabian or Sabæan branch. The former penetrating Africa, distributing itself as the fundamental population of Abyssinia, Gallaland, and Somaliland. The latter, like the Gallas, are a tribal people, greatly divided into clans and septs, each with its own local sultan and particular manner of life.

There appear to be two principal divisions of the Somali race; namely, the Isak and the Darode. The latter are subdivided into the greater number of tribes. The former are distributed along the coast. The separation into clans is not wholly based on ethnic, but partly on industrial, conditions. One of the tribes regarded as of a low caste order, is called the Tomal, signifying ironworkers. Another is named the Ebir, meaning charm dealers; and a third, called the Migdan, signifying ostrich men. We here have what is not common among tribes of this part of the world, namely, a classification on grounds other than those of descent.

Tribal branches of the Somali race.



SOMALI POET.—Drawn by Y. Pranishnikoff, after a sketch of G. Revoil.

The Somalis have their traditions of

an exodus from Arabia. Indeed, there are two national myths of emigrations from across the water. The one seems to date to about the fifteenth century, and the other to a period more remote by several hundred years. It is said that at that early date the Shereef Ishak Ibn-

Tradition of an exodus out of Arabia.

country was not so complete as in the districts farther inland, though this is not what we should have expected from the nature of foreign invasions.

The language of the Somalis has been investigated with considerable success. Captain Hunter has reduced it to a grammatical form in a work published

SOMALI EXPEDITION.—Sortie from Mogue Douchow.—Drawn by Y. Pranishnikoff, after a sketch of Revoil.

Ahmad, one the Sabæan chiefs of Hadramaut, crossed over into Africa with a colony of forty persons, and took possession of a district for himself and his followers. There is in Somaliland a clearer trace of some preceding African population, present there before the Arabian immigrations, than may be discovered in Gallaland or Abyssinia. Perhaps the Arabian conquest of this part of the

at Bombay in 1880. Before him General Rigby, in 1849, had written a treatise on Somali. It is found that the same tongue is spoken with only slight dialectical differences by all the Somali tribes, and that the language is another branch of that common speech used by the Sabæans, the Abyssinians, and the Gallas. It is contended, however, by those who

The Somali language a branch of Sabæan Arabic.

understand the Somali language best that it bears a stronger affinity to Hamitic speech than any other member of the group.

Literature has found a beginning among the Somalis, who sing love ditties and repeat short stories somewhat in the nature of fables with a moral. There has been found a folklore consisting of proverbs like those preserved in the literatures of nearly all the Semitic peoples. The Somali poetry has been admired for both the elegance of the diction and the refinement of sentiment expressed therein. The existing songs and stories, however, are no more than tentative prefigurements of a possible literary development.

Beginnings of poetry and fiction.

The government is tribal, each clan having its own sheik, or shereef. The headmen of the families and septs constitute the sheik's council. For the rest, the government is of that common patriarchical type with which the student of Semitic history is already familiar from many repetitions. In some cases several tribes are united together in a loose confederacy, and the leading chieftain takes, with much pretense, the title of sultan.

Patriarchical government; spirit of violence and war.

The people are warlike and constantly bear arms. The weapons of offense and defense are the spear, the short sword, and the shield. Antiquarians have noticed a similarity between this armor and that of the ancient Egyptians. The Somalis are hot-tempered and much disposed to settle their controversies by fight. The authority of the chiefs is constantly evoked to prevent private feuds and bloodshed among their clansmen. The laws against violence are severe; but the barbariar principle of compensation is admitted, and the criminal may pay for the murder which he has committed by giving up his camels, or even, in case he has no property, the tribe may compensate by payment in his name.

The Somali country is one of much attractiveness. The pasturage is luxuriant, and in the valleys the soil extremely fertile. The native products are abundant, and constitute the materials of a valuable commerce. Here is the native place of frankincense and myrrh. The Somalis are the most commercial of the Southern Semites, and the transmarine lines of their trade extend as far as India. The exports consist of cattle products, such as hides and horns, as well as of coffee, indigo, salt, and ostrich feathers—the last named being as fine as those produced in any part of the world. The trade of Somaliland, however, is to a considerable extent in the hands of Indian and Egyptian merchants who have established themselves in the coast towns of the country.

Attractiveness of Somaliland; foreign commerce.

The live stock of the people, besides the wide-horned cattle, consists of camels, goats, and sheep. The latter are of the Abyssinian, or fat-tailed breed, and are more valued for their flesh than for wool.

The Somalis, more than the Abyssinians and the Gallas, have yielded to Mohammedanism as their religion. Paganism has almost wholly given place to the faith of the Prophet. Like other converts to Islam, the people here became warlike and fierce in the maintenance of the new doctrines. The hot-tempered character of the Somalis suited well the enthusiasm and sword-evangelism of Mohammed. The religious fanaticism of the people has been remarked by nearly all travelers who have visited

Acceptance of Mohammedanism; religious fanaticism.

the country. Their observance of the ceremonies and doctrines of Islam is as intense as their manner is passionate.

Race features of the Somalis; reproduction of Chaldee face.

The Somalis are, like the Gallas and Abyssinians, a tall, active, well-formed race of people. Their robustness has been admired by all who have observed them. The race features are regular, but, as said above, appear to be touched with African influences; that is, with traces of Hamitic and Nigritian blood. The complexion in some instances is almost black, and the frizzled hair is nearly universal. It is here more than in any other region of the world that the old Chaldee face and head, with its kinky, plaited hair hanging down to the shoulders, may be seen in living specimens.

Closely associated with the Somalis are the people called the Donakil, or Donkalis. The language of the latter is of the same group with those of the Gallas and the Somalis. The person and habit of the two peoples are much alike, though the Donkalis appear to be less infected with Nigritian characteristics. The kingdom of this people is called Adel, or Adaiel. This formerly included the whole African population of the eastern projection of the continent; but the "empire of Adel" was at length reduced to a particular province, which has its name from that of the primitive tribe inhabiting it called the Ad Alli.

Language and characteristics of the Donkalis.

The Donkalis do not call themselves by this name, but designate their tribe as the Affar. They have also been ethnically described as the Ghiberti, a word signifying "the faithful," or "the strong in faith." The title of Donakil is the one employed by the Arabs—another instance of the substitution of a foreign for a native name.

Tradition of the empire of Adel; the Lefthanded Mohammed.

It is said that the empire of Adel, which in the Middle Ages was recognized as extending over the peninsular parts of Eastern Africa, was destroyed by the emperor, Anda Sion, of Abyssinia, in the first quarter of the fourteenth century. Henceforth the capital of the country was established at Aden, or Harrar. This was regarded as a stronghold of Islam in Eastern Africa. The Donkalis accepted Mohammedanism, and the enmity between them and Abyssinia was heightened by the religious animosity of the two peoples.

SOMALI TYPE AND COSTUME—SHOWING THE SPHINX HEADDRESS.
Drawn by Thiriat, from a photograph.

In the sixteenth century there were

symptoms of a revival of the power of the Affar when their king, Mohammed Gragne, that is, the Lefthanded Mohammed, arose and became a conqueror. He made war on Shoa, conquered that country, overran Amhara, and threatened to subvert the Abyssinian kingdom. It appears that the progress of the conqueror was checked by the Gallas rather than by the Christian army of Abyssinia.

MANNERS OF THE DONKALIS.—A Coffee House.—Drawn by Rion, after a photograph and sketch of Revoil.

Otherwise than here noticed, not much is known of the Donakil race. Their language is akin to the Arabian and Abyssinian dialects, and goes back in its origin to the common Semitic stem. The country of the Donakil, or Affarland, is surrounded by the Galla tribes. Nor is the difference between the two races sufficient to prevent their consolidation into a single people under like institutions and laws. To these we may add the tribes of the small kingdom of Bali, lying to the eastward of Efat. This, like the other provinces of Semitic Africa, is under the control of native chieftains. The country is still pagan, though the Mohammedans have gained some influence over the people.

Slight differences between Donkalis and Gallas.

We have now completed our general survey of the character and destinies of the Semitic races of mankind. These peoples have had a place in history from the earliest dawn of recorded annals to the present day. As builders of states

and governments they have not at all compared with the stronger and more progressive Aryan nations. From the first a deep religious impression has been noticeable upon the Semites. It is from the religious point of view that they have been so important a part of the civilizing forces of the world.

Principal impressions made on mankind by Semites.

On the whole, the race has greatly declined from its ancient renown. There was a time when Semitic civilization triumphed in Western Asia. The great military kingdoms of Mesopotamia were the work of this division of the human family. Assyria was its crowning effort. The religious system of the Hebrews was the supreme product of the race considered as an agent of interpretation between the supernal power and man.

Decline of Semitic influence.

After the Hebrews the Arabians have risen to the highest level as exponents of a religious belief. It should not be forgotten in this connection that Islam yields to no other form of religious thought in proclaiming the unity of God. So emphatic was the Prophet in this particular that he rejected all notions of a plurality of persons in the divine nature, staking everything upon the singleness and almightiness of that nature. This predominance of the religious instincts over all other sentiments and purposes of the Semitic mind has cost it dearly in the competition for national existence. Theocracy, as a form of human government, has never succeeded on any considerable scale, and theocratic influences asserted in the affairs of state have ever had a tendency to weaken administration and distract the counsels of the governing power.

Theocracy in government the cause of national weakness.

It has thus come to pass that the Semites stand in a feeble and denationalized condition before the vision of modern history. The Semitic race, as a whole, is by no means strong. The entire existing Semitic populations of the world may be estimated about as follows:

Statistical exhibit of the modern Semitic races.

Jews	6,000,000
Arabians	7,000,000
Abyssinians	5,000,000
Galla nations	7,000,000
Neo-Syrians	2,000,000
Somalis	1,500,000
Donkalis	500,000
Other Semitic African tribes	500,000
Kurds and other Mesopotamians	3,000,000
Total	32,500,000

We thus see that the entire Semitic population of the globe would scarcely exceed that of the modern kingdom of Italy, and would fall far below the population of Austria-Hungary or France. We must, moreover, deduct largely from the above total on account of the denationalized condition of several of the peoples enumerated. Thus, for instance, the six million Jews, while they constitute a considerable people, have no shadow of nationality. The Neo-Syrians and Mesopotamians are hardly to be regarded as having a national existence. Arabia itself is but a division of the Ottoman empire. Strangely enough, we should have to look to Abyssinia for the best existing example of Semitic nationality!

It were vain to offer conjectures about the future destinies of the Semitic race. History in the present state of human knowledge does not prophesy. Science is able to predict; but the generalization of the laws and tendencies of human conduct has not yet proceeded sufficiently far to warrant us in indicating beforehand—as though it were a thing ascer-

Possibilities of the Semites; general view of ethnic laws.

tained—the course and destiny of any race or people.

On the whole, it would appear that after the manner of the vegetable world new types of human life arise, containing and perpetuating the vitality and best parts of all the past. New races, or new branches of existing races, take the lead in successive epochs in civilizing the world. It is among the possibilities that from some division of the existing Semitic peoples a new type of ethnic character may spring, having the capacity for the organization of national life, the giving of constitutions and laws, and the creation of those institutions which tend to enlighten and reform mankind.

On the other hand, it is possible that the old races of men are in process of gradual extinction—that their remaining potency is flowing out into the veins of other races and combining with newer and more vigorous currents of life. However these forces of perpetuity may work in carrying forward the general destinies of mankind, we may not fail to remember that the Semites have contributed the prevailing religions in all the countries west of Asia; that the most enlightened races of mankind have accepted the Semitic interpretation of that power by which the world is governed, and the final interests of humanity ascertained and made sure through the doctrines and practices of religion. Laws and constitutions have come by the Aryans; religion, by the Semites.

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HAMITIC ART WORK. Wall inscriptions of Old Egypt.

BOOK XVIII.—THE HAMITES.

CHAPTER CXXI.—FEATURES AND PRODUCTS OF OLD EGYPT.

IN an earlier part of the present work we have had occasion to present the question whether there is or is not a Hamitic race of men. With the discovery that there is and has been a great group of peoples belonging originally to Western Asia, and extending somewhat into Africa and Europe, to which the name Semitic may be applied, as if in conformity with the traditional belief in a descent of these races from Shem, the reputed son of Noah, came also the attempt to classify the widely distributed Indo-European peoples under the name of Japhetic. It was found with the progress of inquiry that to refer the last-named races to a son of Noah was to strain both the facts and the principles of the investigation. For this reason the word Aryan, or, as we have said, Indo-European, gained ground as the representative term of this great group of peoples. Japhetic has virtually ceased to be employed by scholars, and to this extent the Noachic scheme of human derivation has been disturbed and neglected.

Attempted extension of the Hebrew ethnographic scheme.

In like manner the attempt was made on the other side of the so-called Semitic family to differentiate a race of Ham. Within the present century it was still the accepted belief that Ham was, in general terms, the father of the African races. In particular, he was regarded —he and his clan—as the progenitor of the Black peoples of the African continent. The Negroes were thought to be Hamites in the same sense that the Jews are Semites. With the progress of inquiry, however, these notions were put aside. It was discovered that whatever Hamitic race there is, or has been, the same is not a race of Blacks—that the Hamites, in a word (if such there be), belong to the Ruddy, or blushing, family

Erroneous views regarding the so-called Hamites.

HAMITIC LANDSCAPE.—Sunset on Shore of the Red Sea.—Drawn by Ernst Koerner.

of men. This view of the case led to the classification of the peoples of Northeastern and Northern Africa by themselves and their association with the races of Western Asia.[1]

Rectification of knowledge concerning the African races.

Thus the crude notions of the early ethnographers have given place to a truer view of the primitive populations of that continent which has always been least known and least developed. Investigation has happily taken the place of mere theorizing. The narrow opinions which were supposed to be biblical, have, in the nature of the case, been either widened to suit the facts discoverable in the primeval conditions of the human race, or else been wholly replaced with a more scientific concept of the dispersions and first settlements of mankind.

Difficulty of fixing the ethnic relations of Old Egyptians.

From all this, however, we are not to suppose that the problem of the distribution of mankind has been fully solved. In many parts, on the contrary, the matter is yet in doubt and obscurity. Among such parts, that which concerns the derivation of the ancient Egyptians —most conspicuous and typical of all the so-called Hamitic peoples—is, perhaps, the most difficult. It should be said in the first place that the Egyptains were the great exemplary race of Ham, and that but for them the term Hamitic had never been invented, or, indeed, found convenient in the classification of mankind. There were other ancient and possibly some modern peoples belonging to this group of races; but if we take the Egyptians away, the rest may be disposed of by assigning them to some other and better ascertained human stock.

[1] See Ridpath's *Universal History*, Book Second, pp. 108, 109.

Were the Egyptians a distinct branch of the human family?

What, then, was the ethnic derivation of the ancient Egyptians? Did they or did they not constitute a separate division of mankind in the sense that the Aryan and Semitic races are separate? The answers to these questions do not clearly appear. If we examine with care the primitive race and monuments of Egypt, we shall find them to be in a tolerably close analogy with the Semites and Semitic remains; but this analogy is not so close as to constitute an identity. The points of ethnic and institutional development among the Egyptians are sufficiently distinct from those of the peoples of Western Asia to suggest another ethnic derivation, but at the same time the likeness is close enough to argue a near affinity of race.

Oldest traces of the Hamitic stock found in Chaldæa.

Of the Hamitic stock, history and antiquarian research are able to discover the earliest traces in the Chaldæan plain; that is, the earliest geographical traces. Chronologically, the Egyptians themselves antedate all other known races of men, with the possible exception of the Chinese. The fact that the course of human migration has generally been from east to west would lead to the belief that the Hamites first reached a stage of the civilized life in Mesopotamia, and *afterwards* in Egypt. But the ascertained dates point to an opposite order of development. In either event we may assume a certain community of race between the inhabitants of Old Chaldæa and Old Egypt.

Slight differentiation of the Hamites from the Semites.

In this connection, however, we should observe that there are good grounds for considering the people of ancient Chaldæa as having a strong Semitic affinity, if not themselves positively Semites. Let us agree that the

differentiation of the primitive Chaldees from the distinctly marked race of the Asshur and the Arphaxad was so slight as to be almost disregarded in the estimate of race connections. This fact may be carried forward and applied to the whole question of the so-called Hamitic family. It appears, on the whole, to have been *a variation of the Semitic race*—an offshoot from its side—rather than one of those distinctly marked race-separations by which the different branches of the Aryans, the Turanians, and the Semites are discriminated the one from the other.

If we accept the belief that the Hamitic variation was itself a side derivation from a Semitic original, we must place such a departure back to a very remote epoch in the infancy of mankind When we remember the ascertainable dates of Egyptian history, we are forced to the belief that the race which civilized the valley of the Nile must have sought and found that locality at an inconceivably remote age in the unrecorded annals of the early race. We may conceive of a Hamitic migration out of the East in the direction long subsequently taken by the Canaanites, the Abrahamidæ, and the Joktanians; but such a movement is, in the nature of the case, conjectural. It answers to what seems to be an ethnic and historical necessity, and, thus accordant with

Remoteness of date of division between the two races.

RUINS OF LABYRINTH AND PYRAMID.—Drawn by B. Strassberger.

right reason, it may be accepted as true.

The enlarged view of the case seems to favor the belief that the Ruddy races of Western Asia and Eastern and Northeastern Africa *held together* in the primitive tribal stage of evolution, departing the one from the other but little in ethnic peculiarities, language, religious usages, and institutional development until what time they at length appear above the historical horizon and are discovered by antiquarian research in those typical forms which, for want of other nomenclature, we call Semitic, Hebraic, Arabic, Africo-Sabæan, and Egyptian. Nor is it certain that subsequent inquiry will enable us to reach a more definite conclusion regarding those ethnic processes which lie so far below the dawn.

Hamites and Semites held together in migration.

However these questions may be decided, it is certain that with the Egyptians we arrive at one of the oldest forms of the civilized life presented by the human race. This is said in the sense that the Egyptians were the first of peoples with whom we are acquainted to arise out of primeval darkness and unconsciousness. Others there may have been before them. It were vain to conjecture how many civilized races may have occupied the earth in successive ages. The belief that such have existed is greatly strengthened by the fact that within the

Egyptians the oldest development of mankind.

STONEWORK OF THE HAMITES—OBELISKS OF KARNAK.
Drawn by B. Strassberger.

limits of recorded time only a few and insignificant parts of the earth have been found not already in possession of human beings. Could we see by the light of reason and fact to the time when the old Egyptian tribes first made their way into the Nile valley, we should in all probability observe them coming upon and conquering some earlier unknown race of people.

On the whole, the country occupied by this ancient race was—as it still is—the most interesting of the whole earth. The physical conditions that made Egypt what it is are without a parallel in any other quarter of the globe. There would exist here an *ā priori* expectation of a different form of the civilized life from that appearing in any other country. In so far as men are subject in their development to the laws of the environment, to that extent the Egyptian race would be and remain *sui generis* among the peoples of the globe.

Interest of Egypt as a seat of the civilized life.

Expectation in the present instance was answered in the result. The Old Egyptians entered upon a career of development quite different from that presented anywhere else in ancient or modern times. The character of the country has been a thousand times described. The old Egyptian name of Kem, by which the people designated their valley, signified the Black land. The Hebrew name, Mizraim, signifies the Double land, having respect to the two political divisions of Upper and Lower Egypt. Mazor, the singular of which Mizraim is the dual, signifies the Fortified, or Border, land. The Greek word, Aigyptos, seems to mean the Guarded land, with reference to the fact that the valley is guarded round about by the desert. In the Greek, Aigyptos (Αἰγύπτος), signifies Nile, as well as the country of the Nile, thus showing how intimately the country and the river were associated in the minds of the ancients as far away as the age of Homer.

Signification of the names given to the country.

In every particular Egypt may be regarded as most favorably situated for the development of a civilized state. The fertility of the soil was one thing. The natural strength of the situation was another. What may be called the native resources were a third. The geographical situation on the trade-routes between three continents was a circumstance of the highest importance. The country lay at the door of Africa, where that continent opens into Asia. Consider the position of the Red sea, the gulf of Suez, the Mediterranean, and the nature and variety of the havens about the mouths of the Nile, and you shall discover the outlines of a situation for which no parallel can be found otherwhere among the seas and continents. Alexander in the choice of this situation as the capital of the world was wiser than Constantine in the selection of Byzantium.

Merits of Egypt as a vantage ground of civilization.

The valley of the Nile contains between eleven and twelve thousand square miles of territory. Of this area less than one half, or, to be approximately exact, about five thousand five hundred square miles are subject to the inundations of the Nile. This fact marks the limit of the cultivable lands; for those parts which lie above the line of the inundation are semidesert and comparatively useless for cultivation. There must be deducted also from the productive area certain lakes and marshes in Lower Egypt which have never been reclaimed for the plow-

Area, features, and climate of the Nile valley.

The cultivable territory is about equally divided between the divisions of Upper and Lower Egypt.

We are here concerned with the general features of this remarkable valley, those features upon which the human element depends in its development. The climate of the country is one of the most equable in the world. The range of temperature is high, but not low. Any degree below fifty degrees is regarded as cold. The hottest season of summer brings a temperature as high as ninety degrees or more. The climate is dry in the last measure. On the Mediterranean coast, about the mouths of the Nile, rains are sufficiently frequent, especially in winter. In recent times the rain area has been extended southward considerably by cultivation and the planting of groves. Even in Middle Egypt rainfall is more frequent than in ancient times.

Wind prevails in all seasons; very rarely is the atmosphere at a dead calm.

VIEW IN NILE VALLEY NEAR BENI-HASSAN.—Drawn by Ernst Koerner.

Atmospheric phenomena; the zobaah and sand pillars.

The winds blow mostly from northerly directions. Herodotus gave currency to the story that in his day the wind from the Mediterranean was sufficiently strong to impel sailing boats against the current of the Nile. The prevalence of winds and breezes moderates the temperature considerably. Sometimes the atmospheric commotion increases to the simoom, or hot sand-wind, so injurious to all forms of life. There also occurs a kind of whirlwind called the

zobaah, by which the sand is drawn up into the form of a moving pillar, which proceeds rapidly and destructively across the landscape. Sand pillars of this kind have been measured and found to be more than five hundred feet in height. Much property is lost or injured by the recurrence of this destructive agent.

DYKE IN THE DELTA, AT TIME OF INUNDATION.—Drawn by Leopold Carl Muller.

The monotony of Egypt has been remarked from remote antiquity. The country is a level plain, not wide, but uniform in character. The aspect is unvaried. Mounds here and there mark the sites of extinct cities. The horizon is broken with occasional groves of palm trees, planted about the Egyptian villages. Otherwise, the view includes only the sandy plain and the background of low mountains bordering the valley on either hand.

Monotony of aspect; effects of such uniformity on man.

In another part of his works the author has described with some fullness the reäctionary effects of this environment upon men.[1] Monotony of character, conservatism of talent and disposition, would spring from such surroundings. The uniformity of nature would produce and perpetuate uniformity of thought and life. Such appears to have been the result in all ages. In no other quarter of the globe has the regular recurrence of natural phenomena been more distinctly and persistently reflected into the national life than in the case of Egypt and the Egyptians.

We shall not in this connection repeat the numberless descriptions of the Nile which travelers and others have recorded. The movements of the great river are

[1] See Ridpath's *Universal History*, Book First, pp. 37–39.

known wherever geography has been taught and books of travel circulated. One thing we may note with certainty, and that is that the annual overflow of the great river, with the consequent perennial renewal of the soil, invited at

The Nile invited primitive tribes to settlement.

The question of the correctness of the current views about the great population of ancient Egypt has been much discussed. Of the existence of such a population there can be no doubt. Everywhere throughout the Nile valley we

Evidences of an overwhelming ancient population.

HARVESTING THE SUGAR CANE.—Drawn by Berninger.

the very dawn of human history the presence and development of the first great people of the ancient world. The Old Egyptians were strong and populous, numerous in an age when all Europe and the greater part of Asia were still immersed in the unlifted shadows of primitive barbarism.

find the remains of cities so numerous and extensive as to constitute some of the more important parts of the valley, almost a continuous city. It is evident from the remains that one of the most dense and important peoples of the world occupied, held, and civilized Egypt through many successive centuries. Nor

does there appear to have been in the country anciently a people too dense and great to be supported therein. The Egyptians of their classical age were able to draw from the fecundity of the earth, from commerce and manufactures, abundant means of support for all that were born within the limits of the valley, and to supply something to foreign provinces from the overflow.

Egypt was essentially an agricultural country. It was so from the beginning. The soil in all the inundated parts of the valley was of the greatest fertility. It was a natural garden. However rude the methods of cultivation might be, the earth could but yield her increase. What things indeed might not be successfully produced in such a country? The richness of the ground was inexhaustible. It had in it the qualities of all other soils together. What the river himself did not accomplish, that, the work of man might easily supply.

Agriculture the fundamental industry; the canals.

The great fundamental improvement of the country consisted in the making of canals. The value of the canal as an auxiliary of the agricultural life was discovered at an early age, and many such channels were digged, running at an angle from the river far out into the valley. The traveler to-day is able to discover the beds of canals that were done in the days of the Pharaohs. Some of the modern works occupy the same channels as the ancient. Others are wholly modern. One of the greatest of the former was that now known as the Sweet-water canal, by which fresh water is conveyed to the stations along the great canal of Suez. The Sweet-water channel was digged by the workmen of Ramses II. The work was prosecuted by Neku II, and by Darius Hystaspes, and was brought to completion by Ptolemy Philadelphus. It were vain, however, to attempt to enumerate all the artificial channels which were opened for the reception and retention of the Nile water against the season of drought.

Let us look briefly at the products of this remarkable country. First of all, we note the absence of trees and forests. Only sparsely scattered groves of palm are to be seen in Lower Egypt. In some localities acacias, fig trees, and mulberry trees are found; but these have been transplanted either for fruit or shade. The finest of all the tree growths in Egypt, that is, the most beautiful, are the date-palm and the banana. Along the canals may be seen the weeping willow and the cypress. Myrtles and elms may be found in gardens and as shade trees in the Coptic villages, and to these we may add the tamarisk, which is perhaps the most universal of all the trees in Egypt.

Tree growths of Egypt; the date and the vine.

One of the first and most important products is the date. From remote antiquity to the present time this fruit has been a favorite resource. The date has many domestic and commercial uses, and the trade in the same is extensive. The vine has always flourished, but has been neglected as a wine-producing plant since the rise of Islam. The prophet would not permit wine to the faithful, and so it has been discarded. One of the best grape-producing districts is that of the Feiyoom, whence the market of Cairo is supplied. The vine has been made to contribute somewhat to the agreeableness of the landscape and the comfort of the garden. It grows on trellises, and shaded avenues of considerable extent are formed thereby. The better grapes are of white varieties, but the dark grape is also produced. The latter is not valued with the former.

Perhaps in no other country does the vine produce more heavily than in Egypt; but in modern times the cultivation is imperfect, and the crop correspondingly reduced.

Figs, pomegranates, apricots, and peaches, with all the citrus fruits, grow abundantly. The Egyptian banana is, perhaps, the finest in the world. This is the native land of the melon—many varieties of which are highly flavored. Mulberries, Indian figs, prickly pears, olives, and lotus fruits are grown throughout the larger part of the Nile valley. The Indian fig tree is a variety of cactus which, in addition to producing fruit, is used for hedges and garden walls.

Products of orchard and garden; irrigation necessary.

As to vegetables proper, it is more easy to say what may *not* be produced than to enumerate the varieties which abound. From time immemorial peas and beans—all the pulse and legumen—have constituted a large part of the food of the people. Leeks, onions, and garlic are natural products. Radishes, carrots, turnips, and the like, are of the greatest excellence and every variety. Such plants as parsley, celery, chicory, cress, and the like, abound; also cabbage, gourds, cucumbers, tomatoes, the egg fruit, caraway, and red pepper.

With all these the Egyptian gardens have been burdened to abundance since the earliest ages of history. The garden of Egypt is as much natural as artificial.

DATE AND DOOM PALMS.—Drawn by Ernst Koerner.

The principal thing required is to regulate the supply of water. This is done by small channels leading from the larger canals or by water wheels, which pump up and distribute the supply. It is of more importance to keep the water in proper relation with the soil than to attend to the matter of cultivation. The latter may be almost neglected with little hurt to the garden crops—so great is the fertility of the soil.

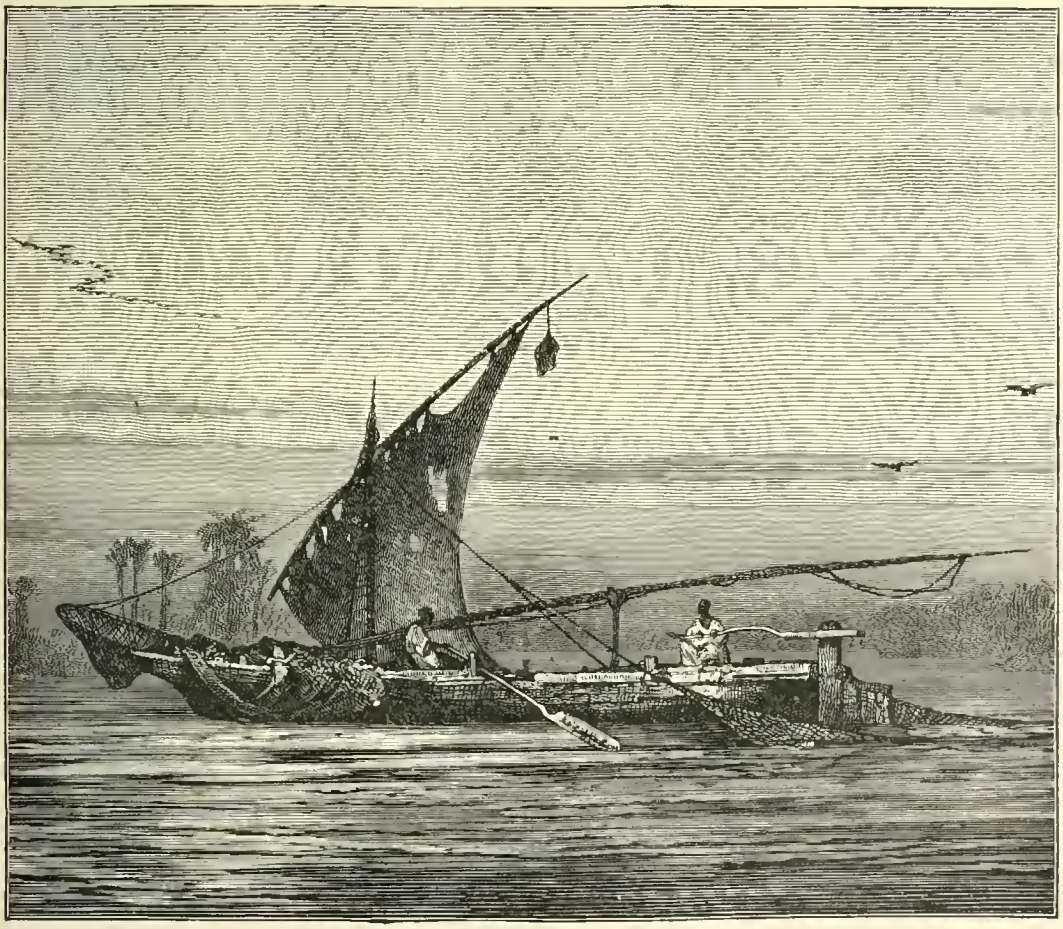
WATER WHEEL OF THE NILE.—Drawn by F. C. Welsch.

The peculiar character of the country

brought out the talent of the ancient Egyptians in the construction and management of canals and dams. The great problem was to lead Father Nile from his own bed into side channels and reservoirs, where his wealth might be stored against the unrelieved heats of summer. Apparatus for the raising and conveyance of water for purposes of irrigation was invented here in remote antiquity. One of the earliest forms of such contrivance was that shadoof which, to the present day, is employed by the Copts for its original purpose. The shadoof is formed of a pole having its heavier end backwards toward the earth, its middle supported by a crossbeam, and its slender extremity, high in air, bearing a suspended bucket, or tub. It is the primitive well sweep applied to the larger purpose of irrigation.

Apparatus and methods of distributing water.

To this was added by the ancients the simpler method of bearing the Nile and canal waters off in buckets, supported in the hands or across the shoulders of men.



LAKE MENZALEH AND FISHING BOAT.—Drawn by Bernard Fiedler.

Without here entering into the social system, it is sufficient to note in passing that the Egyptian lands have never belonged to the common people. Ever the government or great landowners, lords of the soil, have possessed the farms, while the laborers, upon whose toil the welfare of the country depended, have been peasants and slaves.

In Lower Egypt there are, or were for-

merly, a considerable number of lakes. Most important of these was the ancient marsh called lake Mareotis. It was aforetime a brackish collection of marsh waters, which was annually refilled at the time of the flood of the Nile. The lake was navigable, and was connected with Alexandria. Round about the finest vineyards in Egypt were planted. In course of time the lake proper sank away, leaving the bed exposed. After the seventeenth century little water remained, and when Egypt was, at the beginning of this century, brought again to the attention of Europe by the English occupation and French invasion, lake Mareotis was found to be only a sandy basin, with a periodic pool of marsh water in the middle.

Place and character of the Egyptian lakes.

Further north we have the lake of Abukir. This was formerly connected with Mareotis by a canal, the traces of which may still be seen. The lake is about ten miles in diameter, and is a shallow sheet of salt water, having its supply mostly from the sea. Only a narrow strip of land intervenes between it and the Mediterranean. Near Rosetta is lake Atku; also bordering on the sea of which it may be regarded as a former inlet, now cut off with a natural dyke.

Lying eastward of the Rosetta channel of the Nile is lake El-Burulus. This also is divided from the Mediterranean only by a low-lying isthmus. Like the others, El-Burulus is a shallow body of water, but it has ever subserved an excellent purpose in irrigating the surrounding country, which has been an immemorial garden. Still further to the east lies lake Menzaleh, larger and more important than the others. It belongs to the Damietta branch of the Nile. In former times the lake was fed with canals extending from the river. This body of water, extending in one place to the length of forty miles, is divided from the sea only by an isthmus. The water is brackish. Small islands are seen here and there. Wild fowl skim the surface, and villages flourish around the reedy margins.

Besides the lakes here enumerated, there were many smaller bodies of water, such as lake Serbonis, the Bitter lakes, the Natron lakes, and the like, mostly small and brackish ponds and lagoons bordering on the desert. In Upper Egypt there is lake Karn, about thirty-five miles in length, and from three to seven miles in width. It differs from the other Egyptian lakes in having a level considerably below that of the Nile. Indeed, the latter is estimated to be nearly a hundred feet higher than the lake. The water is accordingly salt, being, as a rule, unfit for man or beast. To all these must be added the lake Mœris, situated near the Nile, and adjacent to the Feiyoom. This, however, was not a work of nature, but of man. It was constructed in the times of the twelfth dynasty as a reservoir for the irrigation of the surrounding country and as a fishing lake. The outlines of Mœris may still be discovered, but the water has disappeared. We are here concerned only with the reäctionary effects of this situation upon the Egyptian race.

Lake Karn and the artificial Mœris.

We may now properly glance at the field products of the country. Wheat and barley, millet, maize and rice, sugar cane and tobacco are at present the principal agricultural yield of Egypt. To this, however, must be added cotton. Several of the products here enumerated have been introduced in modern times. The Egyptian soil not only tolerates.

Products of the fields: special uses of plants.

BIRD LIFE OF EGYPT.—From *Magazine of Art*.—Drawn by W. Gentz.

but wooes almost every variety of field production. The textile plants are hemp and flax. The coloring plants are saffron, madder, indigo, and woad. Besides tobacco, hasheesh and some other kinds of intoxicating plants are grown. From cotton seed, oil is extracted; from the hinne, the red cosmetic with which the people have immemorially stained their palms and nails; from the poppy, opium. To these we must add the byblus, or papyrus, plant, from which, so far as our knowledge extends, the first paper used by the human race was produced.

Turning to the animal life, we note again the absence of forests and jungles, and the scarcity of those wild beasts having the forest and jungle as their habitat. It appears that nature associates all birds of highly colored plumage with the forest. A bird may be a conspicuous object in a monotonous, treeless landscape, and may thus attract the attention of his mate without a dress of beautiful plumage; but in the leafy and flowery forest bird sex must be emphasized with a highly colored feather. In Egypt the birds are generally as drab as the landscape.

Animal and bird life of Egypt; the camel.

In ancient Egypt the camel was not used for domestic purposes, though the animal was known and was sometimes brought as a curiosity from foreign lands. The sculptures of the Egyptians give no representation of the camel. This is the more remarkable when we note the important part performed by this animal in the public and private life of modern Egypt. Indeed, the commerce of Egypt has for a long time depended in great part upon the services of the camel.

Likewise, the horse was unknown, or at least unused, in primitive Egypt. At length, however, the noblest of animals was introduced, and the later Pharaohs supplied their war chariots with horses. From this source it was that the Canaanites, including the Hebrews, at length drew their supply. The first use of the animal was for drawing the war chariots, but afterwards an Egyptian cavalry was organized, and was dreaded as a division of the conquering Pharaoh's army. In modern times horses abound in Egypt; but they are of poorer breeds than those of Arabia.

Introduction and uses of the horse.

The ass preceded the camel and the horse in the civilization of Egypt. The animal has always held its place, and the traveler today threads the narrow streets mounted on the universal donkey. The mule, however, is not much prized. The Egyptian cattle have been famous from the earliest ages of history. Perhaps in no country of the world have kine been more completely domesticated. The form of the ox and cow has been developed to a high degree of perfection; but these must be distinguished from the coarse, uncouth, domesticated buffaloes of the country. Sheep and goats abound, but swine, as in the Semitic countries, are disparaged and seldom bred.

Other domestic animals; the cat and the dog.

It is one of the peculiarities of Egyptian sentiment, dating from antiquity, that while the cat was held in esteem, and was even venerated as possessing a part of the divine nature, dogs were considered unclean and hateful. This estimate of the two animals and their character has been transmitted to the Copts, who seldom, except in the Thebaïs, regard dogs as other than scavengers and beasts of prey.

Wild beasts native to the Nile valley.

It is not needed in this connection to

enumerate the abundant animal life always present in the Nile valley. Wolves, foxes, jackals, hyenas, and the like, abound in the half-desert parts of Egypt, and may nearly always be found about the abandoned stone quarries and rock tombs of the country. The animals

GAZELLES.
Drawn by Leopold Carl Muller.

most prized in the chase are the gazelle and the wild boar. The latter may still be found in the marsh lands of Lower Egypt, though the animal is more disposed to fly than to fight. Gazelles are both wild and domesticated. The hippopotamus is no longer found in the Nile below the cataract. So also the crocodile is now limited to Nubia. The elephant, which aforetime was known as far north as the lower waterfall, has receded into Abyssinia.

Of Egyptian birds of prey, the most remarkable are the vultures, of which three major species have been described. Some of these birds are of extraordinary size, measuring—if we may trust accounts—as much as fifteen feet from tip to tip of the outspread wings. Eagles, falcons, and hawks are native to the country, as also buzzards and kites. Out of the tombs and other ruins of the Egyptian plain flocks of owls may be startled by the traveler.

Birds of prey; pigeons and waterfowl.

Nearly all the birds common to the latitude of Egypt are found in the country. There are many varieties of pigeons and doves. From time immemorial the poultry yards and dove cotes of Egypt have been celebrated. Waterfowl are abundant about the lagoons of Lower Egypt and along all parts of the Nile. The Egyptians have ever preferred fishes and fowls for food. The former, as well as the latter, are abundant; but the varieties in the waters of modern Egypt are poor in quality.

CHAPTER CXXII.—VOCATIONS AND LANGUAGE.

THE Egyptians were essentially an agricultural and domestic race. Support was here derived from the soil; but at a very early age manufacturing industries arose as the complement of agricultural resources. The manufacturing industry, however, was strongly domestic in its character. The things produced were such as relate to the common and natural wants of men associated in populous communities. Primitive Egypt became a garden on the one hand and a workshop on the other. Industries abounded as the population grew great, until a condition of production was reached for which, perhaps, no

Ancient Egypt a garden and a workshop.

parallel could be discovered in ancient, or even in modern, times. But the whole industry had respect to the Egyptian people and not to foreign nations.

The products of the farms and factories of Egypt were for home consumption, and only incidentally for exportation and trade. It was on this principle that the mighty power of the Egyptian race was built up in the Nile valley. The people were strongly contrasted in their dispositions and methods with the more active and aggressive races of Western Asia, and, later, of Eastern and Southern Europe. In Egypt there was universal production, but at the same time universal repose. The feature of the race was its repose. There was an absence of that high nervous tension and excitability with which nearly all other races of civilized men have been in greater or less degree characterized.

Home consumption the bottom fact of Egyptian industries.

It should not be supposed, however, that the Egyptians were incapable of commerce; but the national aptitude was weaker in this respect than might have been anticipated in so great a race. As compared with the Phœnicians or the Greeks, the Egyptians of the age of the Pharaohs may be said to have had no foreign trade. True, their ships were abroad on the Mediterranean, and occasionally in the Indian seas. But this would appear to have been rather an accident and circumstance of the national life than an essential part thereof.

Feeble development in foreign commerce.

Egypt was a receiving emporium for the trade of the great commercial nations of antiquity. The country lay at the end of the westward lines of commerce, extending from the lands then called the East; but Egypt must be regarded as a receptive rather than a distributing country. Great merchants she had, and commercial fleets; but the former were for the most part men of another race, and her ships were manned by foreign sailors.

The Egyptians were proud of themselves, of their purity and culture. They were not disposed to mingle in the commercial mart, and be jostled on the wharves of strange cities. They looked down rather on the outside nations with a feeling akin to that which inspired the Hebrews. They were not travelers, and rarely were seen in foreign lands. But all of these circumstances of national character did not hinder—could not well prevent—the building up of a considerable trade in the country. It was the policy of the people to cause such foreign products as they needed or admired to be brought to them without taking the trouble to go abroad in the quest.

Social and industrial pride of the Egyptians.

From the accounts of the Greeks we are led to believe that foreign ships were allowed to enter only the Canopic mouth of the Nile. There was an exclusive policy in this respect. The small island of Pharos was set aside for intercourse with foreign merchants. The ships of the Greeks, and of the Phœnicians before them, came to Pharos and discharged there their cargoes. To that place the Egyptian merchants carried out their goods. The only commercial avenue of approach by land to Lower Egypt was the route by Pelusium. Both here and at Pharos a system of customs-duties was established.

Method of foreign exchange in Pharos.

Among the particular articles required by the Egyptians should be mentioned first of all timber for building and woods of various kinds for manufactures. Egypt had no native timber.

Importation of timber, slaves, and perfumes.

She was dependent wholly upon foreign countries for whatever wood she must employ in building houses and ships. Brass and ivory also she must import. Her slaves were generally men of another race, whom she either purchased or took in war. Her perfumes she bought from the Arabians. As early as the sixteenth century B. C. caravans from the southern parts of the Arabian peninsula made their way into Egypt with the odorous products of the Sabæans. In return, they were glad to carry away corn, weapons, and implements—in the making of which the Egyptians were experts.

Commercial intercourse of Phœnicians and Egyptians.

From an early age Phœnicia plied her trade with the merchants of the Pharaohs. It was from the Phœnicians that the Egyptians purchased most of their timber. From them came the strong, solid oak of Lebanon. The Egyptians also bought slaves from the Canaanitish countries and from foreign parts; also amber and tin. It was in Egypt that traders were first able to procure manufactures of glass, drugs for healing, linen fabrics, and paper. It was by means of the Phœnician ships that the fame of the Egyptian manufactures was chiefly borne abroad. At a

RIVER COMMERCE.—A Corn Barge.—Drawn by C. Rudolf Huber.

later period a commerce in horses and chariots was established between Egypt and Syria. In the Book of Kings we are informed that a chariot at about the tenth century B. C. was worth six hundred shekels, and a horse a hundred and fifty shekels.

There was much jealousy between the really commercial peoples respecting the Egyptian trade. The eager Greeks sought as early as the middle of the eighth century to secure for themselves the profits of this business; but the Phœnicians were on the alert, and interposed between the Greek ships and the ports of Egypt. They obtained for about a century a monopoly of the Eastern Mediterranean, but were then obliged to yield to their rivals.

Jealousies of foreigners respecting Egyptian trade.

The reposeful spirit kept the Egyptians well within the limits of their favorite valley. It is surprising to note the absence of Egyptian colonies on foreign shores. The very thing which we should have expected in this particular came not to pass. The enterprise of the race led not in that direction. It remained for the small state of Phœnicia and for the active Greeks to spread their civilization and their blood to the remotest parts of the Mediterranean coast, and even to the shores of the stormy Atlantic. Could we be present again in person, as in thought, in the cities of Lower Egypt at the time of the Egyptian ascendency, we should find therein a large flow of foreign products; but these, if we mistake not, were purchased and consumed by a people not naturally disposed to outgoing and foreign enterprise.

Want of the spirit of colonization.

In the course of the present inquiry we shall find many points of contrast between the life of the Egyptians and that of the Semites. One of these is the comparative equality of the Egyptian men and women. As far as we are able to discover the spirit of the old Egyptian scribes, there would appear to have been but little discrimination against woman on account of her sex. While all the East, with only exceptional instances to the contrary, was given up to the institution of polygamy and the abasement of woman, Egypt, first of all, treated her with something of that chivalry and distinction which even Europe has so tardily bestowed.

Superior estate of woman among the Old Egyptians.

The Egyptian woman enjoyed considerable freedom. In the pictorial inscriptions which everywhere abound not only men, but women, are depicted mingling in a social way and participating in nearly all the pleasures and enjoyments of their husbands and brothers. This participation extended to the banqueting table—a thing most unusual in the East. Egyptian ladies feasted with the men. They dressed themselves in a manner elegant according to the style and standard of their age. They indulged their pride with profuse ornamentation. The fingers and ears were burdened with gold and gems. The hair demanded a large share of attention. It is clear from these pictorial representations that the women of Egypt had risen, if not actually to the freedom and open life of men, at least to a relatively high rank as compared with members of the other sex. The same thing is clearly shown in the public life of the people. There, too, the woman competed with the man. The princess as well as the prince was held in honor, and she that was born to the purple ascended to the throne with the same rank and power as the emperor's.

Evidences that the women were held in honor.

We are at liberty to infer that the social system established upon this comparative equality between the sexes would be rather more happy than that of the other peoples of antiquity. The student of history need not be told that even the wit-loving spirit, happy temper, and nervous exhilaration of the Greeks could not wholly compensate for the abasement of woman in their social scale. It is clear that much of the pessimism and indifference to the better aspects of living which were manifested by the Greeks, even by the philosophers of the highest rank, must be attributed to the dissatisfaction of the man-soul with social isolation and solitude. He can not be happy who embraces a slave.

Comparative happiness of the social conditions.

Doubtless the Egyptian household as far away as the times of the earlier dynasties felt the invigorating influence and pleasure which came of the comparative equality of the father and the mother.

EQUALITY OF WOMAN.—Evening Party in Old Egypt.—Drawn by B. Strassberger.

Many salutary conditions in the social, industrial, and civil life of the Egyptians arose from the relatively correct relation and union of the sexes. One of the most marked of these was the accumulation of hereditary force. No other people of the ancient world, or, perhaps, of modern times, has presented such an effect-

Monogamy concentrates ethnic force of the Egyptians.

ive concentration of the lines of heredity. The Egyptian family preserved its character and manner of life from generation to generation. The talent of the household, whatever it was, became cumulative. The social and industrial activities, dispositions, and skill of the fathers were transmitted to the sons. In this respect caste itself is not without its value in the general destinies of a people. It must needs be regretted that Egyptian life became so fixed as it was for centuries of time; but we may not neglect to note the preservation of aptitudes, the gathering up of energies, and the accumulation of skill which came of the solidarity of the family and its continuation on the same lines of organic development from age to age.

The question of the Egyptian language has not been to the present day satisfactorily solved. About it has been created a body of lore surpassing the learning and criticism devoted to any other human tongue. While the linguistic facts have been ascertained and classified, deductions therefrom have not yet reached the scientific stage. It is here that preconceptions have stood in the way of the elimination of truth from the great mass of Egyptological remains. Ethnology has approached the question with a prejudice. Linguistic theorizing has forerun the inquiry. Religious disputation has interfered to prevent freedom. Some have approached the question with the determination to fix the language of ancient Egypt somehow upon the Semitic stock, and thus establish the derivation of the race therefrom. Others, anxious to amplify, extend, and establish the biblical scheme of the primitive races, have sought to build upon the Egyptian family the certain structure of a distinct Hamitic race. Still others, including the great Renan, have come to the inquiry with a preconception favorable to the derivation of Egyptian speech from an Indo-European source. Each and several these methods are alike unscientific and unwarranted by the facts. There is only one rational method of proceeding with such a subject, and that is to consider, first of all, the facts, and afterwards to extract their significance as it relates to the general scheme of human speech and the ethnographic diagram of the race.

Prejudice has impeded the study of Egyptian language.

The language of Old Egypt has been determined with much care in its leading characteristics. The race appears to have been of all the divisions of mankind most anxious about the perpetuation of its memory and fame with posterity. None other has taken so great pains to make and preserve an everlasting record. Modern learning has thus found a basis for an inquiry which has absorbed some of the best genius of mankind.

Race anxiety for fame; stages of linguistic development.

In the first place, we may note the several stages through which Egyptian speech has passed as determined by its written forms. The first and most celebrated of these was the hieroglyphic stage; the second was the hieratic; the third, the demotic; and the fourth, the Coptic. This course of linguistic evolution has extended over a period of hardly less than fifty centuries of time. Let us look with some particularity at the first form of the development and expression of the Egyptian tongue.

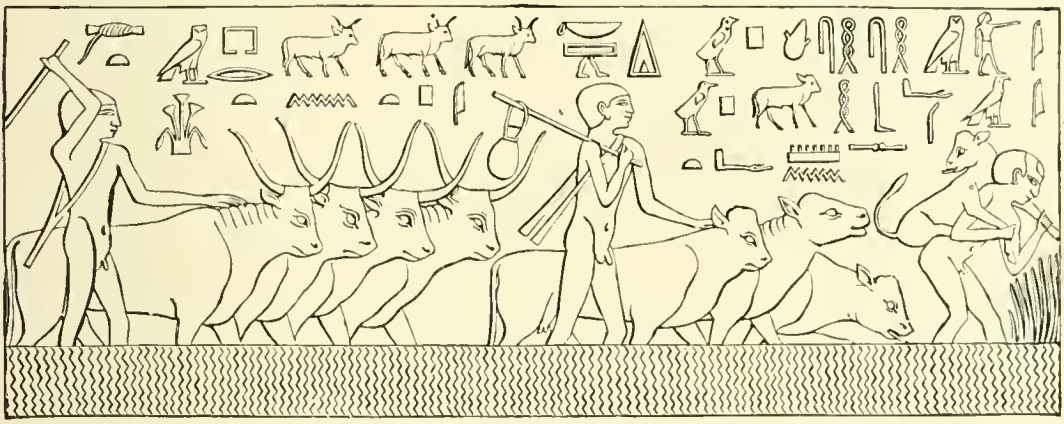
The word hieroglyphic explains itself in its etymology. It signifies sacred carving. It is applied in Egyptian learning to the pictorial representation of the language, or rather to the objects and concepts expressed by the words of the language. Its fundamental prin-

Universality of hieroglyphic writings.

ciple was idiographic description; that is, the drawing or carving of the images or outlines of the things signified—not the arbitrary delineation of a word.

There is a sense, of course, in which such symbolism or pictorial representation is not writing at all. True, it is a vehicle for the expression and communication of ideas and thoughts; but this is not done by the agency of language. Hieroglyphics are in their nature universal. They are as much so as the objects of the external world. A bird is a bird, a beast a beast, a house a house, a river a river, the sun the sun, mere oblivion. Long before any other ancient people with whom we are acquainted had proceeded thus far in the human evolution, the Egyptians had discovered the science and practiced the art of writing.

The idiographic system proper was capable of only a single stage of development before it passed into a peculiar form of representing ideas and thoughts instead of objects. It happens in every language that certain words expressing ideal concepts, such as action, state of being, qualities, and the like, have the same sound as certain



HORNED CATTLE DRIVEN THROUGH THE WATER.—Drawn by Weidenbach.

to all nations and all men alike who dwell on the face of the earth. This can not be said, even approximately, of any language. All languages have an ethnographic basis and division; but hieroglyphic writing is of the whole human race alike.

So far as our knowledge extends the Egyptians were the first people of all the earth to invent this kind of symbolism. To do so was to make a great stride in the forward march of primitive civilization. When men first desire to write they become conscious. This stage in their progress marks their emergence from barbaric night and

Priority of Egyptian symbols; first stages of the idiographs.

other words which are the names of visible and tangible objects. Thus, for instance, our verb *train* is pronounced like the word which expresses a series of objects connected together, as railway coaches, etc. The English *huckster* is manifestly another form of hawkster; that is, one who hawks things about or haggles in trade. The name of the hawk is thus associated with a form of peddling. The first stage of hieroglyphical development would be the use of the pictures of certain tangible objects to express intangible ideas, such as the ideas of verbs and adjectives.

The old Egyptian writing went thus far. Beginning with the idiographic

system proper, it proceeded at length to idealize to the extent of using the pictures of objects to express the words having the same sound as the names of the objects delineated. There thus arose a sort of double symbolism. It became difficult to know whether the hieroglyph expressed the one idea or the other, and the usage soon arose of designating, by certain additional strokes in the picture, whether the name of a tangible object or a corresponding ideal word, having the same sound, was intended. With this stage of evolution hieroglyphic writing properly so-called may be said to have reached its natural limits.

In what manner the Egyptian system was elaborated.

PUBLIC LETTER WRITER (MODERN)—TYPES.
Drawn by C. Rudolf Huber.

The next stage launched boldly into idealism, and to that extent departed from true picture writing. In this form the symbols were used arbitrarily to express abstract ideas. The line now denoted time, and the circle eternal duration. Truth was expressed by one symbol, enmity by a second, life by a third, and so on until a tolerably complete construction of the system was effected.

Representation of abstract ideas; first stage of decay.

We now come to the first stage of deterioration, disintegration, or decay, as linguists call it, of the old, and we may say perfect, hieroglyphic writings. The scribes and engravers came at length to weary of the complete and detailed delineation of objects. They began to abbreviate and to modify the pictorial effigies into simpler and more cursive forms. The writing became less perpendicular and more horizontal. The images lost their definition and became arbitrary. Thus arose what is known as the hieratic writing of the Egyptians.

The hieroglyphics had come into use more than three thousand years B. C. Such writing continued to prevail for perhaps a thousand years before the hieratic style seriously encroached upon it. At length, however, the latter method prevailed, and the old style was abandoned. This change is thought to have occurred about the time of the eleventh dynasty. Egyptologists are of the opinion that hieratic writings existed as much as twenty centuries before our era. The reader must understand that the great difference between this style and the preceding hieroglyphic is that while the latter was universal, being the pictorial representation of objects which must be equally significant to all men of what race soever, the former became arbitrary, and must be learned by par-

Hieratic writing supersedes the hieroglyphics.

ticular instruction as the characters agreed upon by a certain people to express its sense perceptions and its thought.

Next arose the demotic, or common character, of the later Egyptians. This style corresponded to another stage of linguistic degeneration. The hieroglyphics and hieratic writings had been used by the priests and learned classes as the vehicle of their communication and the

Rise and prevalence of the demotic system.

CANOPUS VASE WITH HIEROGLYPHICS AND HUMAN HEAD.
Drawn by Bernhard Fiedler.

means of recording. It became fixed, and gave opportunity for the common language to depart from its standards. A vulgar tongue arose, and in course of time left the hieratic speech and language ashoal. The common speech gained more and more upon the learned tongue, until the latter became virtually a dead language. The demotic then began to claim literary expression. As early as the beginning of the seventh century B. C. writings appear in the common speech of the Egyptians. The writings of the hieroglyphs and hieratic papyri were in large measure transferred or translated into the idiom of the people. The new, popular style prevailed over the classical, and demotic speech and writings rose to be the unquestioned cult of the race.

The demotic held its own for about six centuries before our era. During this time Greek culture touched the intellectual life of the Egyptians, and the Greek vocabulary and manner of writing infected somewhat the pure demotic. This condition of affairs continued until the Egyptian race in its modified form became Coptic. Christianity was preached in Egypt, and the Copts were converted to that faith. With the new doctrine came the alphabet and literature in which it was taught. The old style of writing again gave place to another more convenient and suitable as a vehicle of literary expression. The meaning of the word Copt, now adopted by the native race instead of the more ancient term Egyptian, is doubtless a corrupt form of the same word. During the ascendency of the Ptolemies the Christian gospels were translated into Coptic, and the language thus became associated with the new religion, rising with its fortunes and falling with its decline.

Incoming of Greek culture and the Christian religion.

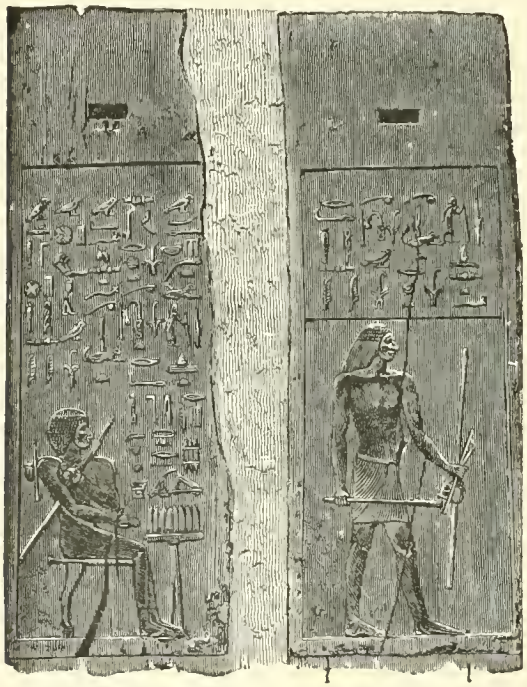
Coptic continued to be the common language in Lower Egypt until the tenth century, when it gave way before the prevailing Arabic and receded into Upper Egypt, where it held its own for about seven hundred years. Finally, however, about two centuries ago it ceased to be spoken by the people, but

Arabic expels Coptic; the latter recedes to Upper Egypt.

was still cultivated, as it is to the present day, in the Catholic monasteries. Coptic was written in the Greek alphabet, but to this was added several additional letters from native sources until the signs were increased to the number of thirty-two. The alphabet was thus highly compound in character. In Upper Egypt, as well as in Lower, it was Arabic that prevailed over the language of Christianity.

We should here remark before passing to another view of the subject that the characters used in the hieroglyphics at length ceased to be what they had been in the earlier ages, namely, pictures of the things represented, and became phonetic in their function. Instead of standing for a visible object, or even for the name of the object, the old hieroglyph was retained as a phonetic symbol expressing the first sound of a word. It was this strange metamorphosis carrying over the hieroglyphic to an age when picture writing proper had long since ceased that led the earlier Egyptologists into the labyrinth of perplexity respecting the signification of the symbols. In many parts of the Egyptian inscriptions the writing, while it bears the appearance of a true idiographic system, is in fact phonetic, though the letters have the forms of hieroglyphs.

Hieroglyphics metamorphosed into phonetic symbols.



WOOD CARVING IN RELIEF (FROM SAKKARAH).
Drawn by B. Strassberger.

We have here, then, the elements of those vast and interesting linguistic phenomena which have furnished the subject matter of modern Egyptology. The inquiry is one of the most scholarly as well as interesting branches of human erudition. Thus far we have said nothing of the evidences found in the language about its affinity with other forms of speech. We may now look with some particularity at the character of the language itself.

The speech of the ancient Egyptians was a monosyllabic language, in the agglutinative stage of development. The first of these facts, namely, the monosyllabic character of the Egyptian tongue, would seem to ally it with the Semitic languages; but the other suggests a Turanian origin. By being agglutinative, it is meant that the Egyptian language was in a stage at which the monosyllables composing it, though attached together as if they were minute linguistic ears with couplings, retained each its own unmodified force and sense. The parts did not coälesce or tend to coälescence. This feature is Turanian in its analogies; but it is doubtless true that all languages have passed through the agglutinative stage in their primitive evolution.

Character of the language; Egyptian grammar composite.

The grammar of Egyptian is strongly Semitic in its features; but parts of the vocabulary and structure suggest a com-

VILLAGE OF BEDRASHEYN.—Drawn by Bernhard Fiedler

mon derivation with the Indo-European, or Aryan, languages. The facts, therefore, are so confusing that no clear explication of them has thus far been made —though many have been attempted. It is easy for the prejudiced inquirer, as we have shown above, to insist upon the common derivation of Egyptian and the languages of Mesopotamia, Arabia, and Eastern Africa. He may adduce facts and arguments not a few tending to establish such a conclusion. Other inquirers, such as M. Ernest Renan, may with like cogency insist upon a community of origin with the Aryan tongues. Many may prefer, as we have here done, to classify Egyptian by itself, and to give thereto the name Hamitic—at the same time freely confessing that the warrant for such classification of the language does not fully appear.

The inquiry before us is useful in many particulars. It bears especially, as we have hitherto seen, upon the antiquity of the human race. If, indeed, the Egyptian language and the languages of Mesopotamia are derivable from a common original, then we are constrained to look upon ancient Chaldee as comparatively a modern tongue; on Assyrian as still more recent; on Hebrew as a mediæval renaissance; and on Arabic as a tongue of yesterday. Chaldee presents a form of linguistic development much more advanced and recent than is seen in Egyptian. Hence if Chaldee and Egyptian have a common original, then the former is by much the younger sister of the two. This would imply, perhaps, an origin for the Semitic race in Northeastern Africa and its going forth by prehistoric migration in an easterly direction to those localities which we have been accustomed to regard as its points of origin. Such a conclusion would confuse, if not revolutionize, our views respecting the nature of the distribution of the primitive populations of Western Asia.

Evidences in Egyptian of the antiquity of mankind.

CHAPTER CXXIII.—LITERATURE.

WE should suppose from a casual examination of the facts before us that the ancient Egyptians were one of the most literary peoples of the world. There is a sense in which such a supposition would be correct, and another sense in which it would be erroneous. There was indeed a great literary activity—a great display of letters, as though intellectual pursuits were the foremost callings of the national life. But all this rose little higher than literary mechanism. Greatness of thought there was little or none.

The Egyptian mind was not really great when we employ the standard of measurement established by the Greeks and Romans. The Egyptians were not great intellectually, even by the standard of the Hindus. They were great on a lower level. They recorded much, but it contained little of that ideal quality without which literature is worthless—being soulless. The intellectual activity of the Egyptians rose in one direction to the level of annals, but not to the level of history. They recorded the materials of a vast historical lore, the revelation of which has opened profound

Egyptian mind not great, but active.

vistas in our knowledge of the ancient world.

In the direction of religious speculation the Egyptian mind reached the acme of its attainments. For a long time it was believed and repeated from book to book that the fundamental religious concept of the Egyptian race was monotheism—that this belief was held by the priests and mutually taught and

MODERN EGYPTIAN FACE, REPRODUCING FEATURES OF THE SPHINX.—Drawn by Gustave Richter.

perpetuated among them. At the same time—according to the mistaken opinion —the priesthood disseminated polytheistic beliefs and practices among the ignorant people who were not able to bear the sublimer doctrine of the unity of the divine nature.

Prevalent opinion about monotheistic beliefs and teachings.

Modern inquiry has not justified this view of the national faith. Egyptologists of the highest reputation have failed to discover the double teaching referred to. Nor have they clearly noted any underlying monotheistic faith supporting the well-known mythologies of the race. We must be content to regard the religious speculation of the priests as reaching no higher than a polytheistic mythology.

Egyptian religion really polytheism.

As to scientific development, much should be said in praise of the attainments of the Egyptians; but here, again, we are confronted with the fact that scientific knowledge is not literature. In a comparatively adequate knowledge of some departments of natural science the Egyptians were the first of ancient peoples. We have grounds for thinking them the greatest astronomers and chemists of all antiquity. As yet it is not definitely known to what extent they had investigated and determined the phenomena of the heavens. There are, however, good grounds for believing that the more recondite and difficult parts of astronomy had been, to a certain limit, traversed by this people—this, too, at an age before the Chaldee stargazers gave themselves to the study of the skies.

Superior scientific development of the Egyptians.

The Egyptians were the first of peoples to note the difference between planets and fixed stars. They discovered the wandering character of the former, and the invariable relations of the latter. The earth was properly relegated to the place of a planet. The limitations of planetary motion across the heavens furnished the boundaries of the zodaic. This great belt was divided into twelve signs, and each sign into thirty degrees. The north pole of the heavens was found. Star maps were constructed. The character of the lunar motions and phenomena was carefully determined. The relations of sun-motion and moon-motion also were found out and made the basis of accurate time measurement.

Excellence and special features of Egyptian astronomy.

Sweeping on into more difficult inquiry, the Egyptian astronomer traced the equator and the ecliptic on the skies as two great celestial hoops crossing each other at a definite angle in the eastern and western concave of the heavens. The equinoxes were thus established on scientific principles. In a still profounder depth of the inquiry, the slow-sliding motion of the one celestial hoop on the other was ascertained, thus revealing the precession of the equinoxes in space, with the consequent swing of the entire heavens around the visible horizon. The equinoxial period was quite certainly known to the scholars of Memphis and Cairo at a date in the world's history when all Europe and the greater part of Asia were still regarding the heavens as a cerulean curtain hung up like a barbaric tent over the flat area of the earth.

It were vain to enter the realm of conjecture with suppositions relative to the attainments of the Egyptians in other branches of natural science. There are grounds for believing them to have been the founders of that chemistry which has at length, after so many centuries,

Knowledge of chemistry; strife of science with the theocracy.

laid bare the molecular secrets of nature. We may suppose that the laws of matter in mass were also investigated and the principia of physics ascertained.

There is, in Egyptian learning, a glimpse here and there of the contest which has gone on in all ages of the world between free inquiry into the laws of the natural world and that theocratic spirit which assumes in every age the prerogative of determining the limitations of knowledge. In Egypt the learned classes were the priests. There, as elsewhere, the priests were in the earlier ages investigators of natural phenomena. The Egyptian religious system was, at the first, an inquiry into the laws of the visible universe; but the theocracy at length, having systematized existing knowledge into a certain lore, would have that lore made into an unchangeable body of learning having the force of ultimate truth and the character of fixedness.

As soon as this disposition appeared there was the usual break between natural philosophy and religion. The former was henceforth hampered by the latter. The investigation of nature must thereafter be conducted under the dictation of a priesthood. The extension of the area of knowledge was at an end, and religion itself began to be dwarfed into superstitions and mythologies under the influence of the same spirit which had chilled scientific investigation into a barren delivery.

Natural philosophy hampered by dogmatism of the priests.

The most striking peculiarity of the literature of Egypt is what may be called its horizontal character. It does not appear, as we find it, to have been, as it certainly must have been, the product of evolutionary processes, but rather to have been the unvarying level work of a changeless age by a changeless people in a changeless country. Egyptologists have not been able to note the usual stages of literary evolution in the case of the Egyptian people. Little development of style may be noted in the transition from one age to another. Even when the great breaks occurred in the methods of recording thought, no corresponding change may be noted in the literature itself.

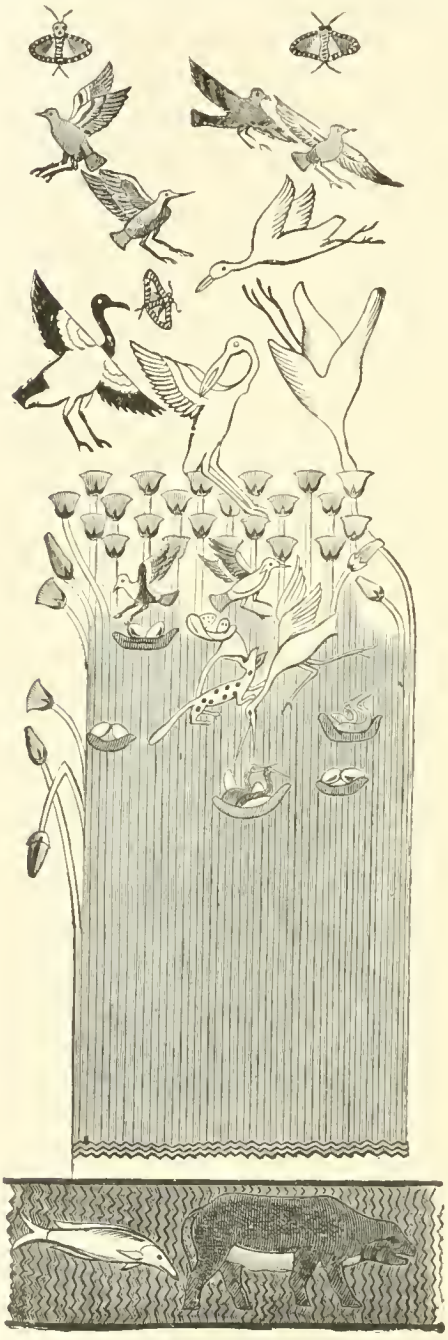
Horizontal character of Egyptian literature.

Passing from one kind of literary work to another, the prevalent manner is retained. Whether the work be history, fiction, homily, ritual, or poem, the method of treatment is uniform and level throughout. There seems to have been no historical evolution in the thought and expression of the people. As a matter of fact, the evolution of Egyptian letters lies below the dawn of what we are able to discover. The process of development went on until a certain method of bald, flat literary expression was attained, and this became henceforth as conventional as the race itself—as level as the valley which that race inhabited.

The most important part of Egyptian letters is history. This was cultivated from the earliest ages. We are unable to discover a time in the development of the early dynasties when historical writings seem not to have been produced. It was the passion to engrave current annals on stone. In all parts of the country the practice prevailed. Everywhere, on obelisk, façade of temple, and chamber of tomb, the surface of the granite was covered with historical records. There was a disposition among builders and scribes to leave as few parts as possible of suitable surface unoccupied with such writings. We have already in another place referred to the preva-

Race passion for the production of historical records.

lence of hieroglyphics, and at a later period the hieratic writings.[1] In course



PAPYRUS THICKET.
Drawn by B. Strassberger.

of time the papyrus roll was taken by the learned as the material on which to record their literary products.

Of all this much has been preserved. In the fate of things the Greeks were more fortunate than the Egyptians in the parchment multiplication of their literary works and the transmission of the same to posterity; but their abundance could hardly be said to surpass that of Egypt, and in the matter of inscriptions on imperishable materials, the Hellenes fell far below their predecessors of the valley of the Nile. We must remember also that the literature of the Egyptians, notwithstanding the pains taken by them to preserve their records, must in large part have perished. Reflect for a moment upon the remoteness of the age which we are here considering. Note the wars which fell upon Egypt through many centuries of time, and the historical cataclysms to which the country was subjected. Mark the ravages and burnings which were sometimes purposely directed against the records of this people. Time, war, flood, and fire dealt upon the recorded history and literature of the Egyptian race as though it were a thing hateful to the sense of man and nature! And yet note well the surviving wreck of what must have been the prodigious literary activity of the Egyptians. Within the present age the tombs of the Pharaohs have given up their treasures to the extent of working almost a revolution in ancient history. How much remains still undiscovered and untranslated no man may know. Of books proper not much has been preserved from the earlier ages; but the stony leaves of the inscriptions still unfold, as they have done, on the wondering gaze of men for more than two thousand years.

Relative preservation of parchments and sculptures.

After history, perhaps the religious

[1] See Ridpath's *Universal History*, Book First, pp. 98–101.

books of the Egyptians are most important; that is, most important from a literary point of view. They are also most abundant. We are able to discover with tolerable certainty the theological system developed by the priesthood. The famous *Book of the Dead* has been preserved. It is in the hieratic writing. The oldest copy in existence was discovered in the sarcophagus of a queen belonging to the eleventh dynasty. The date of the work is controverted, like all the other dates of early Egyptian annals. Some Egyptologists have placed the production of the oldest copy of the *Book of the Dead* as early as the year 3000 B. C.

Importance and abundance of religious books.

What adds to our astonishment is that the work was in its language and method already obsolescent at the time of its deposition in the tomb. The sense of many parts of the work and the forms of speech in which the same was expressed belong to an archaïc epoch, in so much that the work was in the hands of the priests of the eleventh dynasty much as a Latin missal is to-day in the hands of an English or American bishop. The ritual contains on the margin many notes and glosses sometimes extending to the revision and explication of whole chapters.

Language and subject matter of the "Book of the Dead."

This *Book of the Dead*, so greatly prized by Egyptologists, since it contains the funeral ritual which was observed in the epoch of the Pharaohs, has been found in many forms belonging to many periods of Egyptian history. It exists in hieratic copies, in demotic copies on papyrus, and in Coptic. The latest known copy belongs to the second century of our era. The work consists of a hundred and sixty-six chapters. The fundamental idea is to give an account of the experiences and adventures of the soul after death. It is a sort of post-mortem itinerary, descriptive of the vicissitudes and trials of the immortal ghost which once was man.

Great were the trials of the disembodied spirit in its journey through the shadows and terrors of the nether world. Here came in the tremendous motive of theological orthodoxy on the part of the dead. The names and titles of the almost numberless gods of the Egyptian pantheon must have been committed to memory by the soul in earth-life; for the recitation of these names and titles were the passports through the shadows of the underland. That spirit who could not repeat the list of the gods and tell their offices in the eternal world might not reach the judgment hall of Osiris. But if the dead could repeat the census of the immortals without error he might enter before Osiris and be judged for immortality. There sat a court of forty-two judges, expert in the forty-two deadly sins enumerated in the religious books. The deeds of the earth-life were the criterion of justification or of condemnation.

Trials of the disembodied spirits; the judgment.

Thus may be seen the importance which the Egyptian would attribute to the possession of a copy of the *Book of the Dead* and to a knowledge of its contents. There were scribes and publishers who prepared and sold the book in many styles suited to the wealth and rank of the purchaser. The book so possessed was regarded as the most important of the Egyptian household library. It was preserved with care during the life of the purchaser, and when he died was deposited with his mummy in the burial case.

"Book of the Dead" necessary for the ordeal.

If no copy of the work was possessed

THE LAST HONORS.—After the painting by Alma Tadema

by the family when a death occurred, then one was immediately purchased, inscribed with the name of the deceased, and deposited in his mummy case. Thus might the Osirian judges be cajoled into the belief that the spirit of the dead, coming thus to judgment as one of the faithful, with the book of the orthodox in his hand, had been a devout and religious man on earth! The papyrus roll, though sealed up and never opened by the deceased, and bearing his name in *new ink*, was to be accepted as an evidence of the orthodox discipline of his life! The scheme was strongly analogous in such cases with that death-bed repentance to which modern theology assigns the whole theological and religious value of a lifetime.

SEPULCHRAL FIGURE—IMAGE OF SHEBTI.
Drawn by B. Strassberger.

From this custom among the Egyptians modern research has been able to recover hundreds of specimens of papyrus rolls containing the *Book of the Dead*. Besides this work, there was another of an analogous character called the *Book of the Lower World*. From these, together with other writings of the kind, both the theological notions and the priestly practices and ritual of the Egyptian hierarchy have been determined. One class of writings describes the metamorphoses of the gods. In these the vagaries and mysticism of the priestly imagination are exhibited at their wildest flight.

Reasons for the many transcripts of the work.

Passing into the domain of ethics, the writings of the Egyptians had a higher value. Their moral treatises were sometimes presented in the form of discourses, lectures, or essays, and again as chapters of proverbs. Sometimes the treatise took the form of a letter, as though addressed from friend to friend or from teacher to pupil. But the tone and manner of the thing indicate plainly that the epistolary form was adopted as a literary expedient—that the work in question was not actually a private letter, but a public treatise.

Moral treatises of the Egyptians; collection of papyri.

Of such kind is one of the oldest Egyptian rolls which have been discovered. It is an ethical work assigned to Ptah Hotep. It is in hieratic character and done in the manner of the scribes of the eleventh dynasty. In Leyden there is a collection of papyri containing a large part of the Egyptian proverbial philosophy. In Paris there is a demotic roll of like character but of later date, belonging perhaps to the second or third century of our era. The marvel of the thing is that the spirit and literary manner of these documents, separated possibly in their composition by the space of nearly three thousand years, are virtually the same. Each uses the parable. Each explains abstract truth by stories and allegories of common life. In the epistolary treatises of whatever date the same identical literary method is employed.

In their works of fiction and their poems the ancient Egyptians revealed a modicum of imagination and fancy

Their wit seems to have taken the form of quaint conceits. We may note in this class of literary production something of the same qualities which are observable in the poetical and fictional efforts of the Chinese and Japanese.

Egyptian wit and fancy; state of medical science.

We should not pass from this branch of the subject without noting some of the technical and professional literature of this people. Dr. Brugsch has done much for modern times in his work on the *Medical Art of the Ancient Egyptians*. His inquiries are based upon the examination of papyri containing the medical lore and formulæ of the doctors of Old Egypt. The best of all such treatises is the Berlin papyrus, which is of a very ancient date—thought by some indeed to belong to the second dynasty!

To Manetho we are indebted for the statement that some of the earliest Pharaohs were experts in anatomy. The Berlin papyrus presents an anatomy of the human body. This seems to be done not so much for the purpose of teaching the character and anatomical functions of the bodily organs, as to show their relation to medical treatment in disease. The therapeutics of the treatise occupies the larger part. The formulæ for prescriptions are given somewhat after the modern manner; but the agents of cure differ much from the drugs that are employed in modern times. The materials of the Egyptian materia medica were the milk of different animals, salt, vinegar, honey, lard, ammonia, for internal administration, and draughts and raw flesh for external treatment. It is noticeable that the injection as a method of cure was known and practiced.

MUSICIANS OF ANCIENT EGYPT.—Drawn by August Ramsthal.

The promising part of this medical lore was that which excluded magic and thus brought the system to the basis of science. This may be said, however, only of the older papyri. In later times Egyptian practice, in common with that of the Greeks and nearly all other ancient nations, included the use of charms, superstitions, magical tricks, incantations, prayers. With regret we are obliged to take note of the fact that the sickness of the mind, rather than of the body, was a part of the common malady. Love, then as ever, was regarded as liable to diseased conditions. Love-powders were administered to heal the deranged affections of lovers and sweethearts, of husbands and wives.

Magic and incantations obscure the healing art.

Of Egyptian romances we possess several specimens. One of these, known as the *Tale of the Two Brothers*, is preserved in a papyrus belonging to the British Museum. The other, called the *Romance of Setna*, was found in the tomb of a Coptic monk by Dr. Brugsch, who has translated the story and published it in the *Archæological Review* for 1867. Fortunately, the two works exhibit two different views of life, the one realistic and low; the other, romantic. The inquirer might well believe himself in possession of two modern fictions of different types, the first devoted to the rough humor and coarse virtues of the underlife, and the other to the idealistic and sentimental state of existence. Here, as everywhere, the extremes of virtue and vice are exhibited. The women of the one are animals under the dominion of passion; of the other, princesses under the dominion of ethereal sentiments.

Different views of life reflected in Egyptian fiction.

Among the Egyptians letter writing was practiced as an every-day art. Here we are on the level with the common life, and are able to note its undisguised moods and tenses. About eighty letters have been recovered from the literary ruins of ancient Egypt. In thirteen instances the names of the writers are preserved. It could not be expected that unprofessional letters in any age or country would rise to the level of literature.

Epistolary correspondence and what it reveals.

Such expectation in the case of the Egyptians would be disappointed by the fact. Fifty-eight Egyptian epistles of

BRONZE IMAGE OF SCRIBE.
Drawn by B. Strassberger, from the original in the Louvre.

common life are preserved in the British Museum. These seem to constitute a collection of correspondence made by three scribes belonging perhaps to the sixteenth century B. C. The subject-matter of the letters is as varied and commonplace as the affairs of every-day human existence. Not indeed from the subjects discussed, but from the nature of the writing and the general significance of the specimens, do these letters carry their value to the scholars and antiquarians of our age.

Still another class of these writings were the fables. The Egyptians were sufficiently humorous and satirical to adapt the manners of mankind to the lower animals. These were made to converse after the manner of Æsop's invention, and to strike off the follies of humanity. The fabulists appear to have enjoyed immunity. They leveled their wit against all classes of persons, including the king. This is the more remarkable when we remember that the king was held to be sacred in both his office and his person; but the Pharaohs were not spared. They, and the nobles of the court and the priests, were satirized and caricatured in a manner to do honor to the sarcasm and humor of the Greeks. The skill of the Egyptians in making pictures sharpened the weapon, and the fabulist cut right and left among his victims.

Fables and fabulists of the Egyptians.

Among the writings recovered from the monuments of ancient Egypt are large numbers of judicial papers covering the practice and processes of law. While these can hardly be regarded as literature, they are of great historical value. Some of these papers contain the pleas of lawyers; others, the judgments of courts, including decrees for the settlement of estates and treaties with foreign countries.

Legal and judicial papers; "Epic of Pentaur."

The reader may well inquire for the higher forms of literary endeavor. In a few instances epic poetry was attempted. One such, belonging to the epoch of Ramses the Great, has been recovered. It is called the *Epic of Pentaur*, and has for its subject-matter the victories and conquests of Ramses in his wars with the Canaanites. This poem was probably regarded by the Egyptians as their *Iliad*. The epoch of Ramses was the heroic period of Egyptian history. In some parts the story is told with considerable vigor. Incidents are graphically and dramatically related. Ramses himself is the hero, not unworthy to rank as such even when compared with the heroes of the Greeks.

The work in question is called the *Epic of Pentaur* from the name of the scribe who composed it, in the seventh year of Ramses II. So it is stated at the bottom of the papyrus preserved in the British Museum. The general tenor of the poem is a song of war. The Pharaoh is in battle with the Cheta (Hittites). Their king, with his bowmen and chariots of war, had made an ambush northwest of Kadesh. The Pharaoh in his chariot bears down into the midst of the enemy, where he was surrounded by two thousand five hundred of their chariots bearing each three men of war. Then the great Ramses cried out:

"My archers and my chariots have abandoned me; none of them is here to fight beside me. What is the will of my father Ammon? Is he a father who denies his son? Or have I followed my own thoughts? Did I not set forth at thy command; has not my mouth led my armies, and thy counsel guided them? Have I not celebrated many brilliant festivals, and filled thy house with booty? Thirty thousand bulls I have sacrificed with odorous herbs and perfumes of all kinds. I have built thee temples of stone; I bring obelisks from Elephantine, and cause the everlasting stones to be carried down. For thee, the great ships swim upon the sea to bring thee the tribute of the nations. Has the like been done before? Ruin on him who opposes thee; salvation to him who comprehends thee, Ammon.

Song of Ramses in battle with the Hittites.

On thee I call. I am alone before thee in the midst of unknown nations. My bowmen and chariots left me when I called; no one heard me when I cried for help. But I choose Ammon before thousands of bowmen and millions of

SACRIFICAL VESSEL OF BRONZE—THOTH AND SAFEKH WRITING THE NAME OF RAMSES.
Drawn by Adolph Gnauth.

chariots. The devices of men are nothing; Ammon will deliver from them."

These words echoed in Hermonthis. Ra comes to him who calls upon him. "He reaches to thee his hand. He flies to thee, Ramses Miamun. I am with thee; I am thy father, the sun, and my hand is with thee." . . . "Courage! Stablish thine heart, my charioteer. Like the divine hawk, I will swoop into their midst; they shall be overthrown and hewn down into the dust. Ammon were no god if he glorified not my face before the countless hosts." The king pressed into the midst of the miserable Cheta; six times he pressed into their midst. "My bowmen and charioteers came at the hour of evening from their camp; they found the whole region covered with dead bathed in their blood. His holiness answered his army and the captains who had not fought. Ye did not well to leave me alone in the midst of the enemies. I have fought, I have beaten back thousands of enemies, and I was alone. The horses which drew me were 'Might-in-Thebes' and 'Rest-in-the-upper-land.' As soon as I am within my royal gates, I command that they have corn every day before the god Ra." When the earth again became light, he began the conflict again; he dashed into the battle like a bull, which hurls himself upon geese, and with him the mighty lion beside his horses. Rage inflamed all his limbs. They were hewn in pieces before his mares. The chief of the miserable Cheta sent to call upon the great name of his majesty. "Thou art the sun, the god of both worlds; thou art Sutech the great conqueror, the son of heaven. Baäl is in all thy limbs. Terror is upon the land of Cheta; thou hast possessed thyself of their inwards forever." The slave said, as he spoke to Pharaoh: "Since Ammon has granted to thee that Egypt and the nation of the Cheta shall be slaves at thy feet, and Ra has granted thee the dominion over them, thou canst slay thy slaves; they are in

The god Ammon Ra rescues the Pharaoh from his foes.

Apostrophe of the Hittite king to Ramses the victor.

thy power; we lie bowed to the earth, ready to obey thy command. O brave king, delight of the warriors, grant us the breath of our lives!" The king summoned his generals in order to hear the message and write an answer, and toward midday he took ship. He returned in peace with his army to Egypt. The whole earth has subjected itself to his name, and the princes, lying on the ground, worship his countenance.

Strangely enough, a corresponding personal epic, called the *Story of Mohar*, has been recovered, and this is, as it were, the *Odyssey* of the Egyptian race. A certain Prince Mohar goes abroad, as if to seek the world and explore it. He has adventures, and sees strange things in foreign lands. Who he was the critics have not determined. Some think a prince of the royal family. Some have contended that Mohar was Moses or Joshua; others, that he was a fictitious character. Dr. Brugsch holds the view that both the prince and his journey were unreal—merely imagined as a literary expedient for furnishing an account of the life and manners of foreign peoples.

Question of the verity of the "Story of Monar."

Doubtless the recovered writings of the Egyptians are but a small fraction of those which have been swallowed up in the abyss of time. From one point of view it seems regrettable that the literary product of any people in any age of the world should perish; but from another, it would seem not only tolerable, but desirable, that such intellectual débris from the early and merely tentative periods of human life should pass away. It could hardly be expected that the modern world would be greatly improved or enlightened by the writings of the ancient people under consideration. It is not the subject-matter of such writings—not the things of which they treat—but their significance rather as a part of the intellectual expression of the whole human race that gives to them their value.

Loss of Egyptian literature not greatly regrettable.

In particular it is the historical significance and sidelight of such works that awaken the keenest interest of our times in them. Here we have the records of a people who once lived and flourished. It is indisputable that the Egyptians foreran all other nations with whom we are acquainted in the production and development of a civilized life. The way in which they did it, the general features of the civilization which they produced, the details of the manners and products of this most antique of the enlightened peoples of the earth, must continue to have, as it has had for many ages, the highest interest for modern scholars and antiquarians.

Elements of value in the writings of the ancient Egyptians.

CHAPTER CXXIV.—TECHNOLOGY AND FINE ARTS.

IN the matter of technology and the arts, the Egyptians surpassed all other nations of antiquity. It is doubtless true that the industrial life was better developed in the valley of the Nile than in any other part of the Old World. In Greece the intellectual and artistic life far surpassed the life of industry and artisanship. It was in the products of thought that the Greeks exceeded all men. In the products of manual industry the first place must be given to the men of Egypt

It is not needed in this connection to elucidate again the wonderful architecture produced by the Egyptians. The remnants of this work still survive. The relics of the age of greatness astonish the modern inquirer as greatly as they surprised the wandering Greeks. In every part of the valley we find the remnants of an age of building, the like of which can hardly be paralleled even in the richest parts of Greece. Here it was that great building was practiced at an age when all the rest of the world was in midnight darkness.

Abundance and variety of architectural remains.

The country had in this respect the favor of nature. The valley abounded everywhere in building stone of the best and most available varieties. As far south as Thebes the prevailing rock is limestone. Between Thebes and Asswan sandstone abounds; but in many parts of the valley the well-known granite is found in inexhaustible abundance. To this we should add that the soil and conditions of Egypt favored the production of bricks as much as did the Mesopotamian valley. It thus happened that the materials of substantial building were furnished by nature, in inexhaustible measure, to the ancient Egyptian race.

Nature favored Egypt with inexhaustible materials.

The principal granite quarries were those of Elephantis and Syene. From these situations the quarried stone might be conveyed down the river, though the Egyptians appear to have preferred overland transportation. The modern inquirer may well be astonished at the conveyance of enormous obelisks and other monoliths for hundreds of miles by hand power down the valley. We do not find among the ruins of Egypt foreign stone, unless we reckon the Ethiopian granite to be of this kind. Antiquarian research has now shown that the more easily worked sandstone preceded granite in the older structures of the country. The ancient temples of Thebes are, for the most part, of this variety of stone.

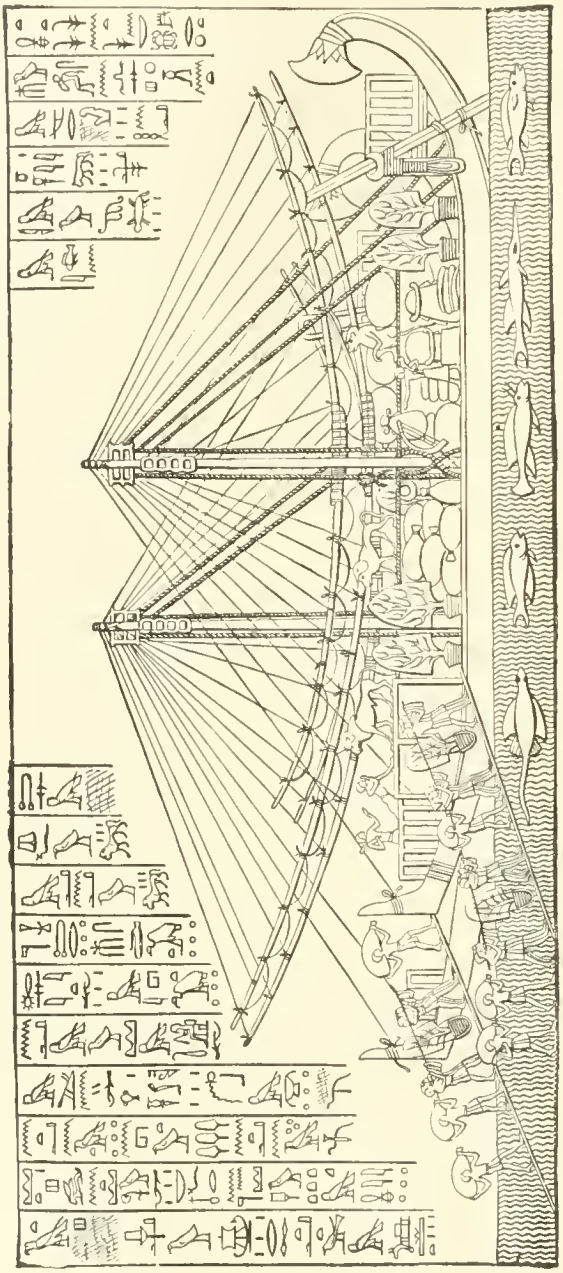
Quarries and varieties of building stone.

Standing before the monumental remains of Egypt we find ourselves face to face with original invention. Aforetime it was conjectured that the style of building here practiced was brought from India; but closer inquiry has shown the contrary. We may reckon, therefore, that the Egyptian architecture is the most original in the world. Here we have the outlines and prefigurements of what a truly primitive race, acting under the natural laws of development, was able to produce in an age distant from the present by nearly fifty centuries!

Originality of the race as designers and builders.

It suffices to notice the extent and variety of the works under consideration. The Great Pyramid is the most gigantic structure ever raised by man. In the building of this huge monument is displayed nearly all the architectural skill of the human race. If solidity and durability be the criteria, here they may be found. If the quarrying and dressing of stone of the hardest varieties, and the transportation of the same from great distances, be the standard of achievement, here it is. Suppose that a modern engineer were required to raise this structure! Suppose that modern art were required to polish and engrave these tremendous blocks! Suppose that the recent builder were required to construct these chambers far within and to make them accessible in such manner, through apertures from ten to twenty rods in extent, as to preserve them *dry and ventilated* for ages of time. And yet this gigantic work was the caprice of a king, reared for the ultimate purpos of keeping his mummy hid!

Rank of the Great Pyramid among works of mankind.

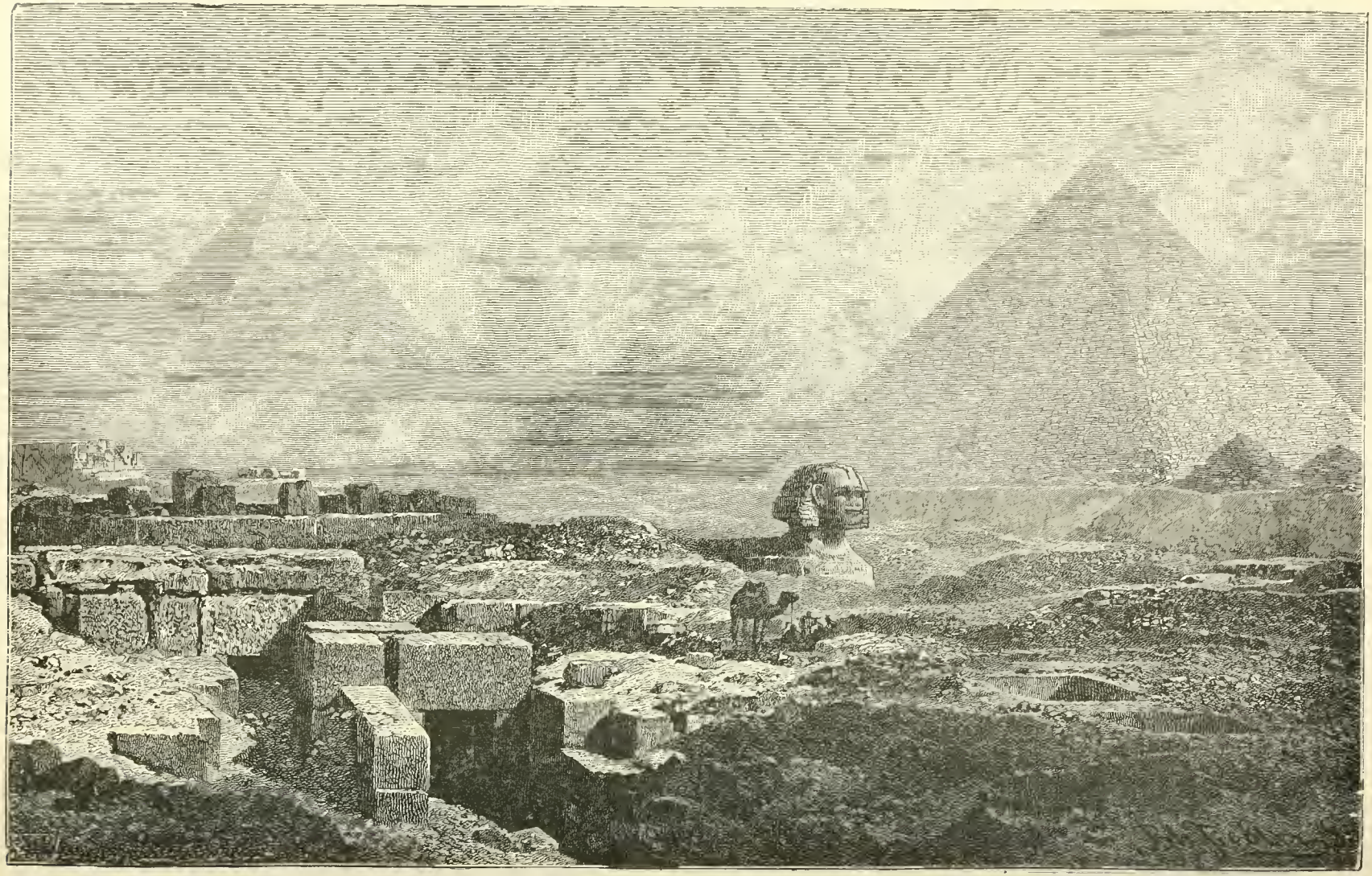


SHIPS OF HATASU WITH BUILDING MATERIALS AND PRODUCE.—Drawn by Weidenbach.

We shall not again in this connection enter upon a description of the pyramids. That work we have tried to perform elsewhere.[1] We may revert, however, to the uses which have been assigned to these tremendous monuments. Some have supposed them to have an astronomical signification; others, that they were erected to elucidate some of the mysteries of religion; others, that they were designed as commemorative monuments. Mariette Bey, however, has shown in our own age that each pyramid was simply a tomb. It was intended to preserve, as if to eternity, the mummy of the royal personage who erected it. In every single instance careful exploration has revealed a sepulchral chamber within the monument.

Pyramids designed as the sepulchers of th builders.

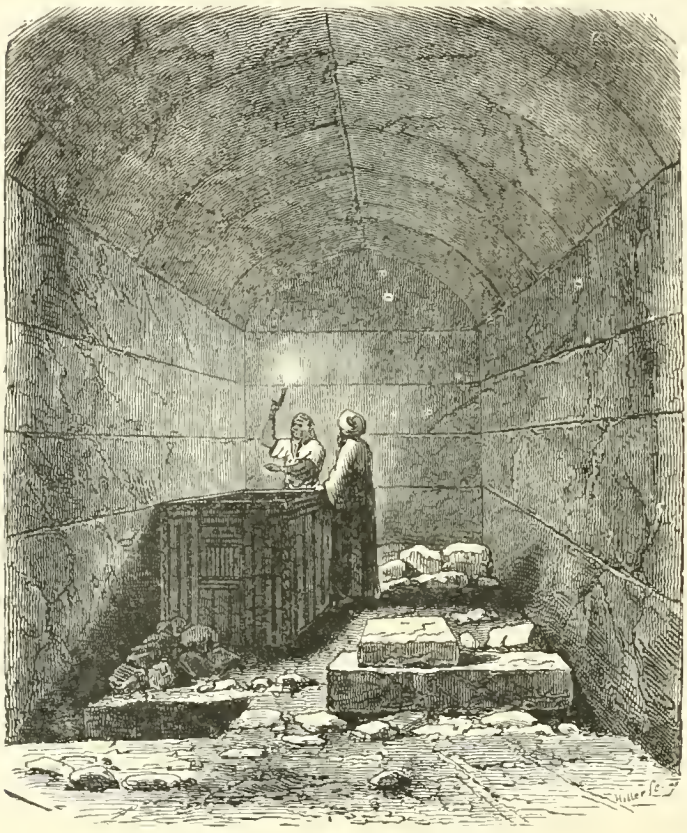
[1] See Ridpath's *Universal History*, Book First, pp. 51–53.



PYRAMIDS AND SPHINX.—Drawn by Bernhard Fiedler

All of the pyramids are on the western bank of the Nile. This was the region of the setting sun. The setting sun was ever associated in the Egyptian mind with the fact of death. Out there, accordingly, on the ridge marking the western limit of the Nile valley, at the place where the descending orb of day cuts the horizon and goes down into darkness, the great tombs of our kings shall be built. The king is the sun of Egypt. He, too, at the last goes over to his setting. Like the sun of the heavens, he must disappear forever from our view in the western horizon. There his pyramid shall be built, and shall remain forever.

Analogy of the Pharaoh to the sun.



SEPULCHRAL CHAMBER OF MENKARA.
Drawn by B. Strassberger.

Tomb building was a part of the civilization of Egypt. It was made so by the prevailing sentiment of the people. The most reverential of all opinions prevalent among the Egyptians was that which raised the ancestors of the race to the rank and character of gods. It seemed a corollary of such a faith that the body of the ancestor should be preserved against the ravages of decay. The invention of embalmment answered to this desire, and the erection of imperishable tombs followed the invention of embalmment.

Tomb building demanded by the sentiments of the people.

The rock tombs of Egypt preceded the pyramids. They also succeeded them; for long after the age of the pyramids tombs continued to be built, either in the sides of rocky projections, in natural caverns, or above ground. It is from these silent chambers of the past that modern inquiry has extracted its historical treasures.

As a rule, the Egyptian tombs are devoid of architectural decoration. The façade, however, is adorned with sculptures. Within the vault painting was resorted to for the purpose of depicting the incidents of the life of the deceased. The usage of the country was such that each man, according to his rank and ability, might prepare his own tomb. Very little was left for posthumous enterprise. No sooner did a new king ascend the throne than he began to prepare for his exit from the world. He ordered his workmen to plan his tomb. The excavation was made,

Ante-mortem construction of sepulchers.

the sarcophagal chamber prepared, and then from year to year during the reign the work went on to completion, so that at the king's decease there generally remained to be performed only his funeral.

Along with the pyramids and tombs must be enumerated the Egyptian temples. Structures of this kind date back to a period fully two thousand years before our era. It appears that at the first there was a preference among the Egyptians for cutting their temples out of the native rock. This method was practiced at least where the situation seemed to favor. At Abu-Simbel, in Nubia, we have the most famous example of this variety of structure. Here the precipice was cut down into a façade. On either side of the entrance there was a colossal statue sixty-six feet in height. Between these was the doorway. Within were halls and apartments and shrines, all carved from the natural rock. At Ghizeh, in Lower Egypt, there was another temple constructed by excavation, though in this case the building above ground was carried up in the usual manner. Some have supposed that these rock temples were the earliest architectural forms produced by the Egyptians; but it is now known that the work of the tombs is more primitive, and that the temples were imitated therefrom.

Rock temples of Abu-Simbel and Ghizeh.

The temple-building age in Egypt extended from the Theban ascendency, about two thousand years before our era, to the age of the Ptolemies. During this long-extended period the Nile valley was filled with structures of this kind. Thebes herself became the chief seat of the temple-building epoch. Sir John Gardner Wilkinson has enumerated five styles of Egyptian temples. The first of these was the sanctuary temple, so called, having a single chamber and shrine. The second, or peripteral, temple was surrounded exteriorly with columns. The third variety was called the temple *in antis*, having a colonnade, or portico, with columns in front. The next variety was the multi-columnar temple, noted for the many porticoes and colonnades with which it was surrounded. The fifth variety was the court temple, having the pyramidal tower, or propylon, in front.

Reach of the temple-building age; five kinds of structure.

All of these varieties were wrought

SITE OF THEBES.—Drawn by Edward Hildebrandt.

out to a high degree of perfection. In course of time the temple proper was enlarged, with residences for the priests. A courtyard in many cases was thrown out in front, and this in turn was inclosed with a colonnade. One of the most striking features of this architecture was the propylæum, or front elevation, sloping up at the two sides and square at the top, presenting the aspect of a truncated pyramid. The propylæa were generally covered with sculptures and inscriptions—a class of writings by which the knowledge of modern times has been greatly extended.

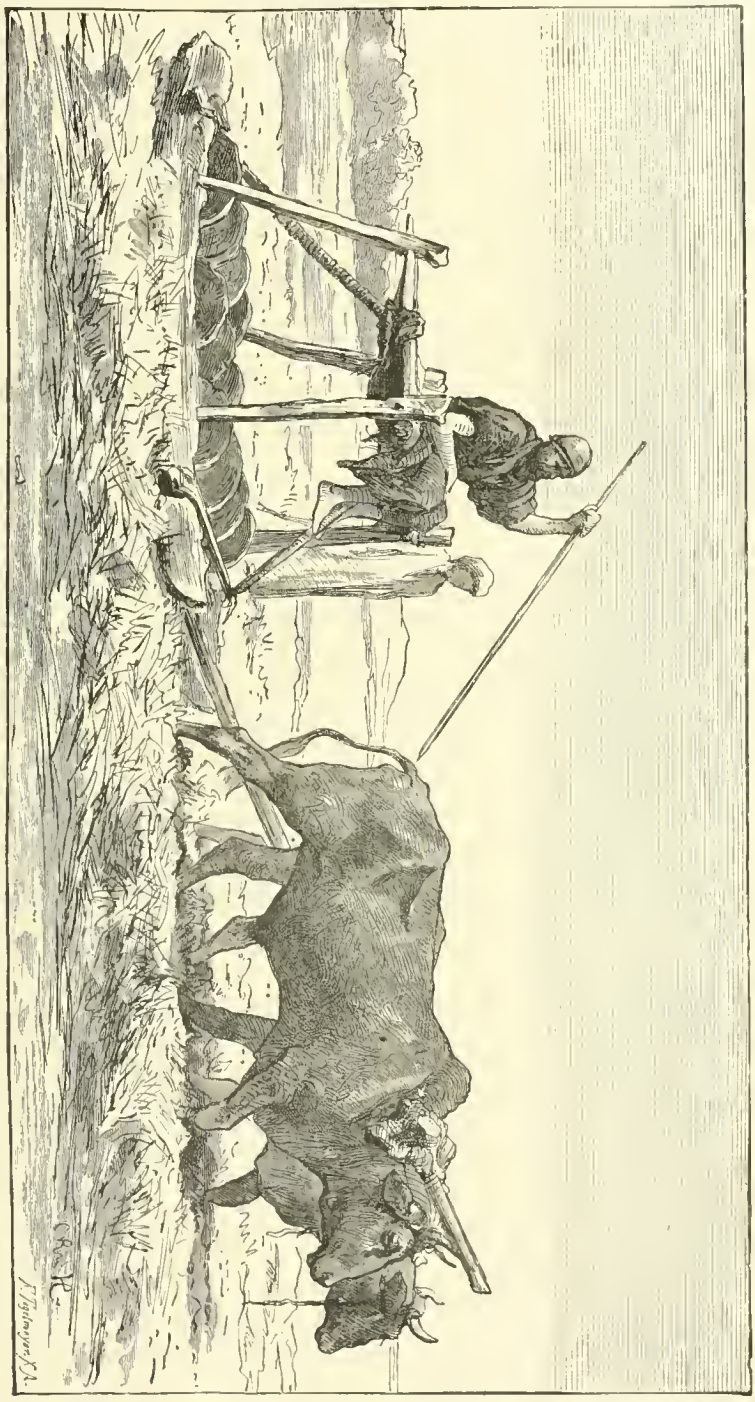
Priestly residences and propylæa; statues and obelisks.

The Egyptian architecture was characterized by the greatest solidity. Nothing equal to it in this respect has been produced by the sons of men. Only the building of the Greeks and Romans has approached it in the contention for everlasting duration. In point of fact, the stone cutting and adjustment of the

COLUMNS FROM THE GREAT HALL OF KARNAK.—Drawn by Bernhard Fiedler.

Egyptian masons and builders reached a degree of perfection which *can not be surpassed*, whatever may be the scientific advantages of the present or the future. The stone work of Egypt was done on scientific principles. Geometry was applied in every part, and the fact that the undisturbed structure of the Pharaohonic workmen still remains for the admiration of travelers sufficiently attests its unrivaled excellence.

In connection with buildings, such as temples, palaces, and tombs, the Egyptians cultivated five additional kinds of work. The first of these was statues, many of which were of prodigious size. That of Memnon, famous throughout the world, is, exclusive of the pedestal, fifty-three feet in height. The second class of work in this category is the obelisk, those tapering monoliths of granite and syenite which have so greatly excited the wonder and admiration of mankind. These pillars are perfectly produced. The surface is polished to the highest degree of perfection. The hieroglyphics done thereon are cut with all the engraver's exactitude and artistic skill. It is found that the obelisks were produced on the most careful geometrical calculations. The slope, for instance, varies according to the different styles from a proportion



EGYPTIAN THRESHING SLEDGE.—Drawn by C. Rudolf Huber.

between the diameter of the base and the height of one to twelve for the loftier and more elegant variety, to one to seven and three fourths which is the proportion in the lower kind.

The third architectural feature is presented in the column. The reader should remember that so far as our knowledge extends it was here in this Nile valley that the statue as an effigy of the human or divine form, the obelisk, and the column were *invented*—not *imitated* from the works of some other people and country. It is of no small interest to reflect that here, so far as we know, is the origin of that multifarious statuary and wonderful columnar evolution which have played so important a part in the architecture and artistic embellishments of all nations. Nor should we fail to note the fact that of columns at least seven varieties—beginning with the square pillar set as it were in relief in the side of the structure to which it belongs, and extending through various improvements to the so-called Osiride column wrought as an effigy of Osiris—are exhibited in the architectural wealth of the Egyptians.

Origination of columnar structure by the Egyptians.

To the column we must add also the pilaster, or column of low relief, of which the Egyptians were the inventors. The entablature likewise was the product of the same fertile genius. This in the Egyptian architecture corresponds to the like part in modern building, with the exception of the omitted frieze. The details of the entablature were worked out effectively and with perfect taste so as to contribute to the seriousness, repose, and durability of the structure.

Other architectural inventions and variations.

In these notices of the work of an ancient people we are considering the product simply in its relations to the development of the race. In the remains we are able to discover the *spirit*, *intent*, and *ambition* of the people. Take, for instance, that feature of the Egyptian structure which avoided the circle and the curve. Glance at the ruins, and we find everywhere the outline to be square or angular. No circle or even an octagon may be found. Everything is rectangular. All those forms which the modern architect so much admires, such as the arch, the spire, the dome, the minaret, the circular design, were wanting in the severe and unvaried work of this ancient race. Like character, like product. The Egyptian mind was as geometrical and serious as the architectural remains in which one of its chief ambitions was so well expressed.

Genius and spirit of Egyptians illustrated in building.

We have already spoken of the Egyptians as the makers of things. Considered as manufacturers and artisans, they were the first, if not the most elegant, of ancient peoples. The men of no other race have, for instance, invented a paint that was so nearly everlasting as that of the Egyptians. Who invented the plow? So far as we know it was the Egyptian farmer. Who discovered the process of making transparent glass? The Egyptians, certainly. Who first transferred his thought to pictorial symbolism? Apparently, the man of Egypt. Who first added elegance to utility in the vessel by which he transported himself and his merchandise by water? Probably, the boatman of the Nile. Who were the first spinners of thread—the first weavers of the web? The Egyptians. Who were the first to uncover and work the quarry of stone? to cut therefrom the block for some distant building? to learn the methods of adjustment and structure? If we mistake not, the Egyptians. Who

Claim of the race to priority in arts and contrivance.

CONCERT IN OLD EGYPT.—After the painting by A. Calbet.

learned accurate measurements and invented standards? The Egyptians.[1] Who invented the first instruments of music? Who contrived the dance? Who gave the first concert? Who discovered the fermentation of grape juice? the process of fulling wool? the rules of playing ball? Who, in a word, organized the first approximately rational society in all the world? Doubtless, the Egyptians.

To these many and multifarious achievements we must add the great facts of government and law. Here in the Nile valley, at a time when no other race of men had advanced in the social and civil evolution beyond the clan and nomadic tribe, a great political order was established. May we not well be surprised at the comparative efficiency and completeness of the governmental system of the early Pharaohs? True, it was a monarchy. The government was not of the people, for them, or by them. It was of the king, for the king, and by the king; but it was nevertheless an enlarged and regular system of political organization. It had its powers and prerogatives, and stood out large, strong, and vast against the sky of the remotest antiquity.

Egyptians were first to establish political order.

CHAPTER CXXV.—GOVERNMENT AND RELIGION.

IF we seek for a tribal life in ancient Egypt underlying the political life of the nation, we shall seek in vain. The civilization that supervened was of such huge proportions, and withal so regular and firm, as to extinguish the preceding forms under which the people had existed. We may not conceive of the Egyptians as having come into their valley with their government and laws already established, for it is evident that their government and laws, like their religion, were developed on the ground. This must have been done in the usual way by a long series of processes. The wonder is that at the remotest point of the history of this people, where it runs down against the far horizon, the government already rises big and round to view.

Government appears on farthest horizon of race history.

The history of Egypt, or rather of the Egyptian people, thus differs materially from that of almost every other people in the world. Even in the case of the Hindus and the Mesopotamians, we are able by wisdom, research, and deduction to discover the outlines of those shifting and transitory forms of society which *preceded* the establishment of regular government and the administration of law. In all such cases the beginning of history is as the dawn. There is a morning twilight which precedes the sunrise of nationality; but in the case of Egypt the full morning is already there

Transitory and tribal forms not discoverable in Egypt.

[1] Among the débris of the ruined masonry of Karnak a cubit measuring rule has been found belonging—as is believed—to the age of the Ptolemies. This measure has been applied to the openings in the Great Pyramid and found to be *mathematically exact*—this though thousands of years elapsed between the building of the pyramid and the making of the ruler. One of the most difficult of modern mechanical problems is to preserve the exactitude of standards from age to age. The Egyptians were able to do it.

with our first glimpse of the country and people.

Not only do the Egyptians thus differ from and surpass the other nations of antiquity by the fact of priority, but they have the same superior rank in the completeness and efficiency of the government which they established. It was a monarchy in the true and regular sense of that word. The king was a monarch, a ruler. He was preëminent to a degree—lifted high above society. As we might well suppose, he was regarded as divine. In the case of other countries we have traditions of a time when the gods ruled the people. Then came another epoch when demigods succeeded to authority. Finally, by a heroic metamorphosis, the demigod becomes a man, a real king of birth and life and death, like his fellows, except for the greatness of his birth and the exaltation of his office.

The old monarchy complete and efficient; comparisons.

Not so in the case of Egypt. There, also, we have the tradition of a divine origin for the government. Isis, Osiris, and Horus were the divine sovereigns who ruled the country and people at the beginning of things; but these were succeeded by other gods like themselves. The kings continued to be of divine origin and life. The facts of birth and death were only phenomenal in the case of the king. The king was one of the immortal deities. When we reach the dawn of authentic annals the Pharaoh comes to us with this form and with this authority. He, also, like his divine ancestors, was a god. He was worshiped as such by the people whom he governed. Their adoration was given during his life as well as after his death.

The kings and the gods at one; worship of the Pharaohs.

The act of worship given to their Pharaoh by this people was by no means formal and politic, but very real. The king was to the thought and purpose of his subjects as truly divine as was Ammon or Ra. Never in any other case was the monarch of a people thus apotheosized. Other kings have received the adoration of their subjects; but the Egyptian king was worshiped as a veritable deity, who had come from the halls of Osiris to dwell in the flesh and to rule his people for a season.

RA HOTEP AND HIS BRIDE.
Drawn by August Ramsthal, from the sculptures of Medoum.

It could but happen that such a government should be a despotism. Who could lay a restraint upon a divine monarch? True, the laws which everywhere govern the human evolution determined for the Egyptian government, as for all others, the limitations of its power. Since it was not divine, but only human, it must needs conform to the human order.

The monarchy a divine despotism.

Though it was in fact merely a monarchy on a large scale of personal despotism, it nevertheless had its defined powers and rational methods of action. The ancient travelers and philosophers were struck with the appearance of the Egyptian state almost as much as they were with the magnitude and strangeness of the Egyptian monuments. The curious Herodotus declared that the Egyptians could not have lived without their king. Diodorus noted the veneration in which the monarch was held by the people. He records their acts of worship and prostration before the sovereign as though he were a very god.

The bottom of this popular adoration of the Pharaoh lay in the fact that the Egyptians regarded him as the giver of the blessings which they enjoyed. He was the descendant of Horus, and for the time stood in the place of Horus, dispensing benefits to his people. The king was the deity of the land, and through his care and beneficence the earth yielded her increase and rejoiced in the smile of heaven.

One thing may here be noted with particularity, and that is the comparative independence of the priesthood which the Egyptian kings enjoyed. In nearly all other primitive states the priestly order managed in this way or in that to insinuate itself between the king and the supernal powers. Unless this could be done it could not be made appear that the priesthood was a necessity of the state. Should the king be able to hold communication with the gods without calling the priest to his assistance, then would the priesthood no longer be a universal necessity. It was therefore the policy of every ancient hierarchy to stand between the monarch and the gods on high, and constrain him to address them only through the priestly sanction.

Why the Pharaohs were independent of the priests.

This done, the monarch was in a measure at the mercy of the priest. The weakness of ancient governments turned largely upon this circumstance. Of course, no government could be sovereign and independent when it was under the surveillance and protection of a priesthood. We note with surprise the subserviency of nearly all the ancient kings to the high priest of the state. In such a government the hierarch was the monitor-in-chief, to whom if any man were wise he would appeal in attempting to influence the decision and intent of the king.

Power of the priesthood among other races.

It was the peculiarity of the monarchy of Egypt that it was not thus hampered. The Pharaohs themselves, being not only the descendants of gods but real gods, were not obliged to use a priest as an interpreter. The Egyptian king was himself the high priest of the people. Notwithstanding the fact that the hierarchy was strongly developed, it was not so elaborated as to throw the usual restrictions around the king. The Pharaoh was thus enabled to represent the state and the people, not only in all secular affairs, but before the gods. No high priest competed with the Pharaoh for supreme authority. On the contrary, the priests were his servants. The king was not attended by menials, but by princes and hierarchs. It became the highest ecclesiastical honor to serve the king. Not only the scribes and nobles who attended upon the sovereign and carried out his mandates, but the priests also were wont, in the inscriptions upon their tombs, to commemorate the distinguished fact that they had been the servants of this or that Pharaoh. The

Egyptian god-kings needed not interpreters.

priests were thus reduced in ancient Egypt to the rank of moral teachers and prophets. In this office they might influence the king, and still more largely influence the people.

Weakness of Egyptian priests in legislative influence.

It would be natural to expect that in the matter of legislation the priesthood would be particularly influential. It was so in most of the other kingdoms of the ancient world. In the establishment of new rules of human conduct the hierarchy has always been quick to assert itself, as if legislation were a part of that advisory and hortatory moral discipline to which the priesthood is professedly devoted. The hand of the priest may be discovered sooner or later in nearly all the legislation of the primitive world.

Doubtless this influence was felt in the lawmaking of Old Egypt; but it was influence only, and not authority. In the inscriptions the kings are celebrated as the lawgivers of the land. Even in the military age, after the Hyksos had been driven out, it was the generals of the army on whom the Pharaoh called to aid him in the legislation of the state—on them, and not on the priests. At a later age, in the times of the Theban ascendency, the high priest gained somewhat on the secular prerogatives, until at length in the later Ramsesian dynasties the hierarchical influence became predominant—this coincidently with the general decline of the state.

Theocratic basis of the government; popular acquiescence.

Though the government of Egypt was a true monarchy, it was nevertheless pervaded with religious principles. The kings were, as we have said, not only the representatives of the gods, but the gods themselves. The government was thus removed to a theocratic basis; but there was no break between the government and the people. If we regard that philosophical axiom which declares the fitness of the thing to be the criterion of legitimate government, then, of a truth, was the Egyptian monarchy legitimate. It had the support of the entire body. It does not appear that the theocracy even was jealous in this instance of its subordinate position. In the history of no other ancient state are there so few traces of sedition and revolution. The Pharaohs were not assassinated but grew old in office, reigning until decrepitude carried them, as if by euthanasia, into the halls of Osiris.

Civil absolutism tended to produce great building.

This supreme elevation of the Egyptian monarch at the head of the state serves to account for many otherwise inexplicable features of the civilization of the people. Note, for instance, the gigantic building that was prosecuted from age to age. Other nations have built great temples. Some have built great tombs. Others still have created magnificent palaces. Others yet have honored their warriors and heroes with imposing and imperishable monuments. The temples were for the gods. The tombs were for kings and princes. The palaces were for the earthly abodes of the royal families and their associate nobility. The monuments were for warriors, heroes, sages; but the Egyptian king was all of these combined. First of all he was a god, and might well be honored with a temple. He was the greatest of kings, and might therefore have the greatest of tombs. He was a prince without an equal in the world, and should therefore have his earthly palace. He was a warrior, a general of his own army, and should therefore have his imperishable monument. *Combine* all of these elements, and we may discover the antecedent conditions which made possible not

THE PHARAOH AND SECRETARY—TYPES—After the painting by Alma Tadema

only the rock temples of Abu-Simbel, but also the palaces of Thebes and the pyramids of Ghizeh.

It thus came to pass that the monarchy was the great conspicuous fact in the civil life of the ancient Egyptians. It was not only the administrative life of the country, but also the lawmaking and warmaking power. Legislation came by edict of the king. He had his judges and his courts, but no legislative body; for that he was himself sufficient. The determination of causes and the interpretation of the law might be left to judges and courts; but legislation was a royal prerogative as much as administrative authority.

In Egyptian government monarchy was all.

The Egyptian laws were the result of ages of experience and suggestion. They constituted a large body of jurisprudence. Each new edict of the sovereign entered into the code and became by adjustment a part of the statutes at large. The sovereign might repeal a law, and this indeed was freely done. Egyptian legislation and jurisprudence differed much from that of those Oriental countries which are said to admit no change. Of a certainty the Egyptian constitution was sufficiently conservative and inflexible; but the right to amend it or annul its provisions existed in the king.

The Egyptian code, or constitution, if so we call it, was written and preserved in many forms. There were officers whose duty it was to attend to the record of the laws, and to keep them constantly in accord so that they might be administered impartially, uniformly. The governors of the different nomes, or provinces, had each its local retinue of scribes and judges, to the end that the legislation of the country might be the same throughout. The system of administration was tolerably regular and efficient. We may believe that the administration of justice, while it was not so rational and enlightened as in the civilized countries of modern times, was nevertheless fairly equitable and just.

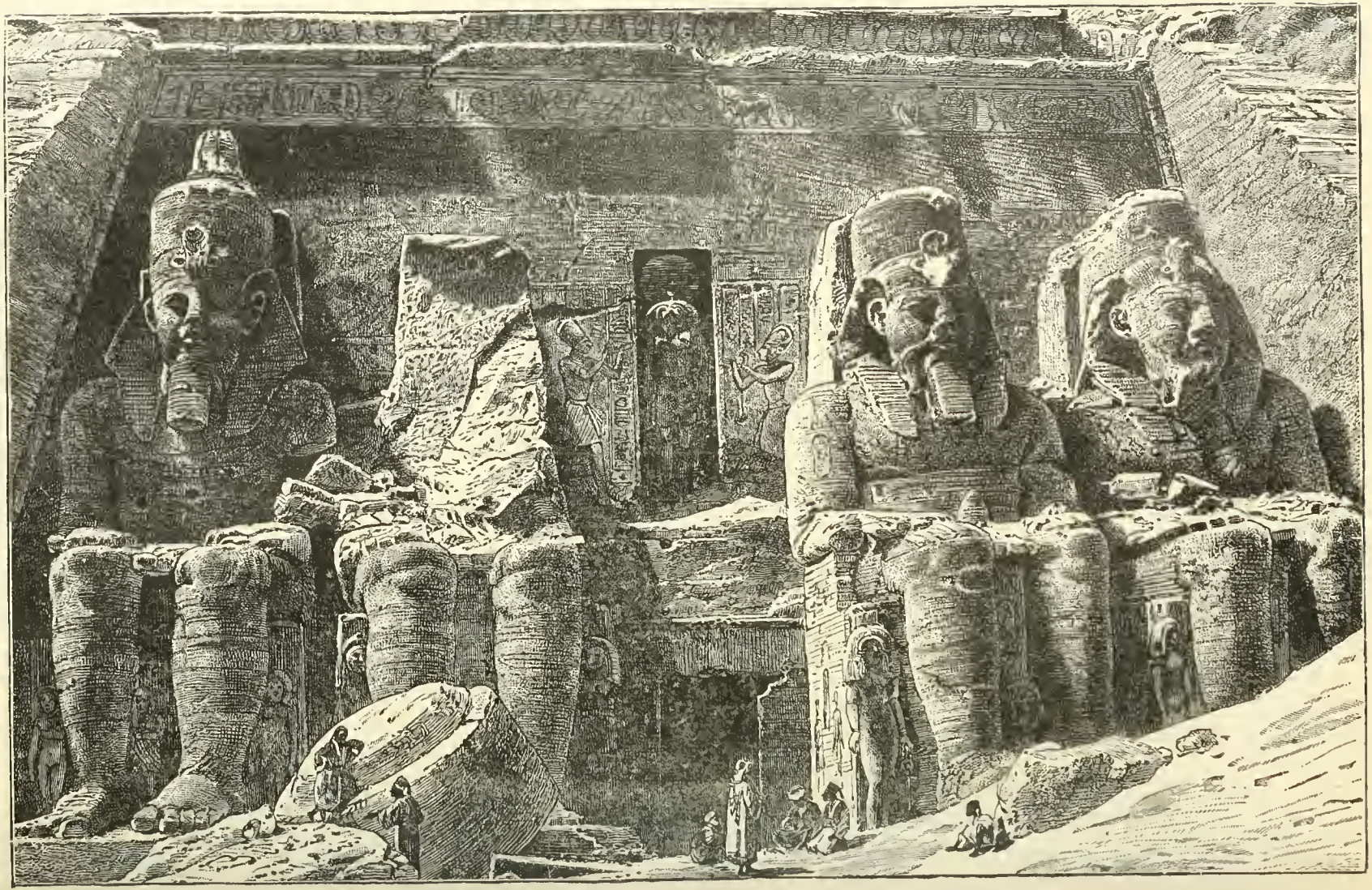
Constitution and administration; the local system.

We may well admire the state of society which was attained under this system of government. If we mistake not, a condition of peace was reached under the same which could not be paralleled in the ancient history of mankind. It would appear that the Egyptians attained to a social, religious, and political unity which was almost philosophical in its completeness. It may be said that under a colossal despotism no people can be happy. This is undoubtedly true if the people have the sentiment of freedom. It is surprising to note the relativity of all things soever constituting the civilized life of man. We must agree that content is one of the fundamental conditions of happiness. No physical or intellectual state can be defined as happy which has not in it the fact and sentiment of content. We must allow that where contentment is largely present there is happiness.

The people contented with their government.

This is not to deny that a larger enlightenment will bring in discontent, demanding change, reform, and the hardships of progress. The Egyptians appear to have found content under the system of government, religion, and law which they established. The result was a peaceable society. The history of Egypt is not a history of turmoils, agitations, and violent vicissitudes, but rather of a great industrial people, subordinated, it is true, to an absolute government, but content therewith, and attaining to a measure of physical happiness which

Enlightenment brings discontent and freedom.



FAÇADE OF THE ROCK TEMPLE OF ABU-SIMBEL.—Drawn by Carl Werner, from the original.

might well excite the envy of many modern nations.

In pursuing this study of the life and character of the Egyptian race, the interest of the inquiry is constantly increased by the fact that in this instance we are face to face with the earliest known development and expression of human culture. In all other cases whatsoever we have to consider the question of the *importation* of manners, customs, religions, and governments from some other and older source of supply. In the case of the Egyptians, as we have remarked above, they clearly produced for themselves, under the laws of their environment, the institutions which seemed to them best adapted to the given end.

Egyptians produced their civilization for themselves.

The position of the Egyptian race, geographically and ethnographically, was such as to favor a natural and unimpeded development of all parts of the national life. On the west and south roundabout lay the deserts, out of which no human disturbance might be expected. On the side of Arabia there was the protection at least of the Red sea. The maritime enterprise and adventure of the race were not as yet such as to make a menace from the side of the Mediterranean. The neck of Suez seemed rather designed by nature for defense than as an open sluice of invasion from Asia.

Geographical position favors originality in culture.

Besides all this, no other people had risen at this time to such a stage of nationality as to disturb, by aggression or even by intercourse, the normal and regular development of Egyptian life. The people of the Nile valley were thus left, in a far-removed, primitive age, to work out without disturbance the problem of existence; not, indeed, the problem of individual existence, but of that large, social and political and religious life of which we find the Egyptians only in possession in the very dawn of recorded annals.

Priority in development precludes foreign influences.

These remarks apply with great force to the religion of ancient Egypt. That, too, like the other elements of the national life, was a natural product. It was the work of the human mind struggling with the problem of man and nature undisturbed by extraneous forces. The mind, then as ever, demanded a reason. There must be an interpretation of the natural world. An order must be discovered. A power must be found somewhere sufficient to explain the facts and processes of the natural world. Over the Nile valley, as everywhere, from east to west passed the orb of day and the variable queen of night. The concave vault of heaven went over and under with its mysterious shining points of light.

Egyptian religious system a natural evolution.

So without disturbance or distraction the primitive Egyptian seer took up the problem of worldhood, manhood, and godhood. The Egyptian system of religious belief which has, if we mistake not, to a certain extent infected and modified every other religion professed by men west of the Himalayas and east of the Pacific, was the result of that inquiry, and to that we here devote such brief consideration as our space permits.

The religion of the Egyptians has received a vast deal of attention at the hands of philosophers and historians. The interpretation of the inscriptions has gone far toward justifying the expectation which existed throughout the world. that in the study of the faith and

The inscriptions a mine of religious lore.

ceremonial of this people we should find one of the most interesting and remarkable stores preserved from the ruins of antiquity. We may with profit inquire into this system and note its peculiarities. Already, in another part of his works, the author has devoted considerable space to this subject;[1] but it is here taken up again as throwing light upon the ethnic development of mankind, rather than as a simple item of ancient history.

In the first place, the question has been hotly debated whether or not the religion of the Egyptians was based on monotheism. One group of writers, headed by De Rougé, have answered this question affirmatively. They think that they are able to discover in the Egyptian religious writings the assertion of one supreme God, almighty and self-existing, creator of heaven and earth. It is admitted that the concept is that of a double being, having in himself both the fatherhood and motherhood of universal nature.

Was the faith of the Egyptians monotheistic?

It is not certain that they who hold this view are correct in their interpretation of the inscriptions. Many of our modern scholars have made a like mistake in prosecuting religious inquiry. It was one of the peculiarities of the ancient races in general to have one deity *greater* than any of the rest. The worshiper, in his praise of a given god, would assign him such attributes as could belong only to a supreme deity. This language of adoration was generally hyperbolical. The priest conducting the ceremony adopted a phraseology which, if taken literally, would imply the existence of a supreme God, and, indeed, the unity of his nature. Another priest in some other city, worshiping at some other shrine, would use like language of his deity. This might lead the inquirer of another age and race to the conclusion that the religion of the people under consideration was monotheistic, when in reality it was only a mythology admitting hyperbolical expressions in the worship of its gods.

Polytheistic exaggeration may be mistaken for monotheism.

Something of this may have been present in the religious system of the Egyptians. It is certain that in the worship of Ptah and Ra such expressions were employed by the priests as could only properly be used of the one supreme God. But did the Egyptians intend their religious language to be so understood? Did they so understand it themselves? Was the prayer which they uttered a recognition of a supreme being, or was it a hyperbole of praise and supplication addressed to one of many deities?

Priests employed language suited to worship of one God.

MEMPHIAN PTAH.
Drawn by B. Strassberger.

Undoubtedly there are traces of a monotheistic faith in the ritual and other religious books of the Egyptian priesthood; but such traces are dim, not definite. In many expressions the language is that of exaggeration, and may not be taken literally. The mind of the race seemed to rise toward unity, and to grasp imperfectly the theistic concept of nature. Without doubt the Egyptian recognized a creator, and was wont to worship him as the highest God. A Memphian obelisk now in the British

Obscure examples of monotheistic phraseology.

[1] See Ridpath's *Universal History*, Book First, pp. 83-93.

Museum declares Ptah to have been "the only unbegotten begetter in the heavens and on the earth." In the same inscription the deity is called "the double one;" also, "the god who made himself;" also, "the begetter of the first beginning."

Here there seems to be a close approximation to monotheistic description. Still it would appear that the sense of the paragraph is in the ascription of supreme powers and attributes to Ptah, rather than the recognition of that deity as a supreme God of nature and of man. We are more confused when we find the like language applied to other deities. Thus, for instance, in a papyrus of Ptah Hotep, Osiris is spoken of in precisely such language as would be used in describing or worshiping a supreme being.

It is interesting in the last degree thus to perceive some of the earliest concepts of the mind of man respecting the powers of nature and his own ethical and religious relations thereto. We must remember that these views were in

Religious concepts discoverable in the Egyptian mind.

OSIRIS, ISIS, AND HORUS.
Drawn by Weidenbach.

the present instance uncomplicated with doctrines from abroad. They were the notions of a primeval race which had risen into consciousness and civilization by its own unaided forces. We see in the thought of this people the dim, uncertain recognition of an almighty power in nature to which the creative act is

ISIS NURSING HORUS.
Drawn by August Ramsthal.

assigned, and to whom, on that account, religious adoration is due. We perceive, also, the discernment of the attributes of goodness and beneficence toward mankind, and a corresponding obligation on the part of men to return in duty not only a part of the good gifts of the natural world, but also the affections and reverence of the inner nature.

These are, then, the bottom principles of that natural religion which has performed so large a part in the intellectual and moral history of the world. True it is that we are hardly at liberty to generalize from this single instance. Out of one example we may not gather the complete views of all mankind respecting the powers on high and the duties of men to them. But the intellectual preëminence of the Egyptians, and

Herein the moral nature of man asserted itself naturally.

the fact that they were, by a large span, the first in order of development among the great nations of the ancient world, and therefore the most natural of all in the manifestation of their beliefs, are circumstances of the utmost importance in reckoning the value of their religious concepts.

Religion has been a natural product of the greater part of the races and tribes of mankind. The framing of a system of concepts and doctrines respecting the ultimate forces, the motif, the order, the explanation of the natural world and of man, occupies a large part of the attention and interest of every great people of antiquity. A knowledge of such doctrines constitutes an important element in the history of the human race, and must ever excite the interest of him who would know the truth respecting the intellectual and moral evolution through which mankind have passed from primitive barbarism to their present relatively high level as intellectual and moral beings.

Religion an inevitable aspect of the human evolution.

PTAH OF THEBES.
Drawn by August Ramsthal.

In the next place, beginning as we have seen with the ascription of creative and upholding and beneficent attributes to the supernal powers, the Egyptian mind proceeded to associate those powers with the greatest and most manifest visible aspects of nature. These were, first of all, the sun. Those of the ancients who recognized the sun as the origin of the life and growth, or at least of the vital processes which are going forward with perpetual changes in the world, were the wisest, the most rational, the most scientific of all.

The sun the first object of natural adoration.

ANUBIS, THE EGYPTIAN PLUTO.
Drawn by August Ramsthal.

Among these none held a higher place than they who preceded all others in order of development, namely, the Egyptians. They saw clearly that the sun was, so to speak, the giver of life. With the orb of day, therefore, should be associated the supreme god. Perhaps he was at length conceived *as* the supreme god himself. He was the sun, and the sun he. We are not able clearly to distinguish between the personage and the orb.

Let us bear in mind that to the Egyptian philosophers the sun was as yet not himself explained. He was the visible king of the skies. He was a great flaming circular disk that moved majestically each day over and around the world as though looking upon it. Out of the east he came. Into the west he descended. The difficulty of conceiving of this mighty burning orb as being himself a living deity was not great in an unscientific age. At all events, the god Ra, to whom equally with Ptah the supreme attributes were given, was the

How the sun is regarded in an unscientific age.

sun god of the Egyptian race. The sun became the popular materialistic expression of the deity. At times the concept of the almightiness and primacy of Ra rose very high. In the eighteenth dynasty an effort was made to establish a

SACRED COW OF ISIS.
Drawn by August Ramsthal.

universal monotheistic idolatry by the abolition of all religious doctrines and practices *except* the worship of the solar disk. Ra was to be not only the supreme deity, but the one god of the Egyptian race.

After this idolatry began to assert itself and become fixed in the popular mind; the old abstract conceptions of the unity and indivisibility of the divine power continued to assert itself. As late as the fifth dynasty, namely, in a papyrus of the times of Ptah Hotep, Osiris is celebrated not only as a deity, giver of life and blessing, but also as the almighty and single god of nature. Chabas declares that the abstract idea of the deity recurs frequently in the Egyptian text of this period, as if the authors had had the notion of the unity and indivisibility of the divine power. This he says, however, does not belong exclusively to the more ancient writings, but that the scribes and theologians frequently reässert the doctrine in more modern texts.

Abstract conceptions of the unity of the deity.

At the same time, however, the process of materializing, idolatrizing, and mythologizing the divine nature went on. Beginning with the concept that the godhead was double, that is, male and female, and proceeding to the association of the creative power with the sun's disk under the name of Ra, the process now extended to further division and further union of particular powers and attributes of divinity with other visible and tangible facts in nature. The descent appears to have been regular, according to the notion of the gradation of the facts and forces of the visible universe.

How the divine nature becomes mythologized.

MEMPHIAN KHNUM.
Drawn by August Ramsthal.

After the sun, the moon, as the most conspicuous object in the heavens, would claim the association of an attribute or group of attributes from the godhead. Then day and night, the changing order of things, life and death, and finally, particular creatures in whom certain qualities of life appear to be predominant would be chosen as gods. Deities would be multiplied on the descending scale. The

Rapid descent into polytheistic degeneration.

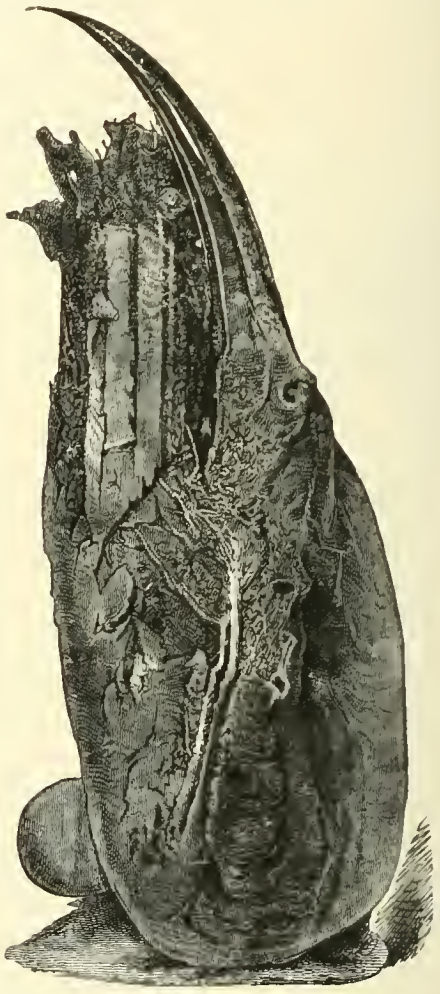
polytheistic degeneration once started would hardly find a limit. We have seen at a later date and among a less philosophical people the extent to which polytheism is able to extend itself even among so mighty and, on the whole, so intellectual a people as the Romans.

In what manner the concept of double deity arose.

The descent of Egyptian theology from the sun to the moon was in accordance with that preëxisting concept which assigned a double, that is, a sexual, nature to the godhead. Both Ptah and Ra had been celebrated as the almighty, creating, and *double* god. The latter expression evidently has reference to sex in the divine nature. At first that nature was complete, having both the male and female powers in itself. This idea evidently was generalized upward from the observation of the processes of natural life. The Egyptians perceived the manner of the procreation and perpetuation of life. They reasoned that from a higher point of view the creation of life must have proceeded in the same order; but since the creator was one and not many he must be double in his nature, having, as we have said, the power of both sexes. It could not be said that in the earliest concept of the Egyptian people either Ptah or Ra was so distinctly a male deity as was the El of the Semitic nations.

The moon preserves the notion of divine femininity.

When the idolatrous degeneration set in, however, then Ptah and Ra became wholly male. The beginning of the establishment of the female powers of nature was by the association of divinity with the moon. That orb has generally, though not always, been regarded by mankind as analogous to the feminine nature. Her association with the shadows, her retirement from the day, her changing phases and seeming variability, have all contributed to form the popular concept and to fix it as in keeping with the female nature. Thus began that separation of powers which was soon carried forward in a system of dualism, in which the bright powers and the dark, the constructive powers and the



MUMMIED IBIS.
Drawn by B. Strassberger.

hostile, the good and the bad, the male and the female, were set over the one class against the other after that manner which the Persian theology was destined, at a later age, to take up, amplify, and transmit to the Aryan nations.

The author has in another part of his works already dwelt upon the nomen-

clature and classification of the Egyptian pantheon.[1] It is sufficient in this connection to repeat the two principal lists of deities, namely, first the Memphian, and secondly the Theban, catalogue. At the head of the former stood, as we have seen, the god Ptah, to whom the Egyptians so frequently ascribed the attributes and character of a supreme deity. On the whole, Ptah corresponded to the Greek Hephæstus rather than to Zeus; but this was in the character which Hephæstus bore as the supreme sun god and fire god of the Greek race before the degeneration of his character which, at a later age, brought him to the level of the mythological Vulcan.

Correspondences of Egyptian and Greek systems.

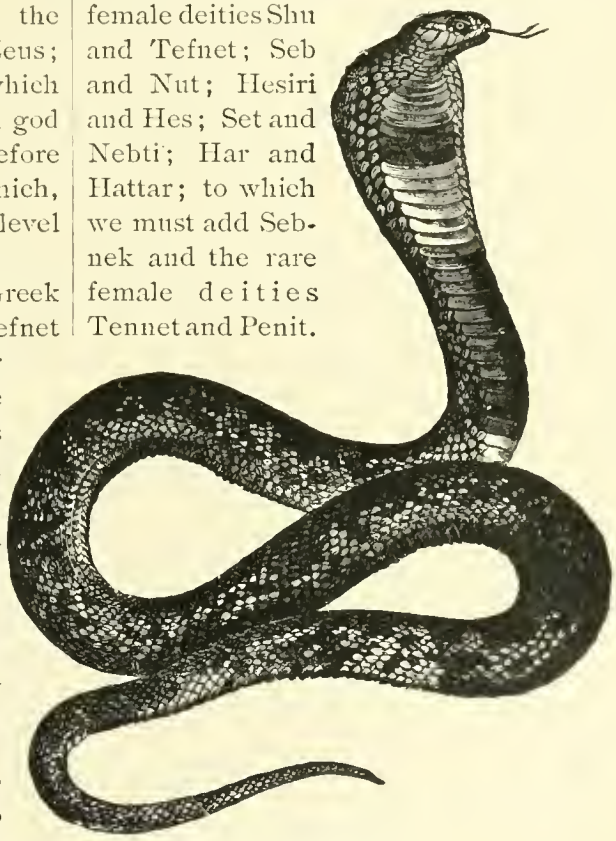
After Ptah came Ra, the Greek Helios; then in order Shu and Tefnet (male and female), corresponding to that rare and effete divinity of the Greeks known as Sos. Then Seb and Nut (also male and female), answering to the Greek Kronos and Rhea. The fifth in order of the hierarchy was Hesiri and Hes (male and female), more commonly known by the Greek spelling as Osiris and Isis, corresponding to Dionysus and Demeter of the Hellenic system. The sixth was Set and Nebti (also male and female), corresponding to Typhon and Nephthys. The seventh was Har and Hattar, or in Greek pronunciation, Horus and Hathor, corresponding to Apollo and Aphrodite. The philosophical student will be easily able to trace for himself in this scheme the polytheistic degeneration which brought what was at the beginning very nearly a monotheistic and spiritual belief to the level at length of Greek mythology.

Elaboration of the male and female order of gods.

[1] See Ridpath's *Cyclopædia of Universal History*, Vol. I, pp. 83–93.

The Theban system began with Ammun, known in Greek spelling as Ammon, corresponding to the Zeus, or great god of the Hellenic race. After him, in the same rank with the Memphian Ra, came Mentu, and then Atmu, having at least the outline of the character of the Greek Helios. Then, as in the Memphian system, the male and female deities Shu and Tefnet; Seb and Nut; Hesiri and Hes; Set and Nebti; Har and Hattar; to which we must add Sebnek and the rare female deities Tennet and Penit.

The Theban system in parallel with the Memphian.

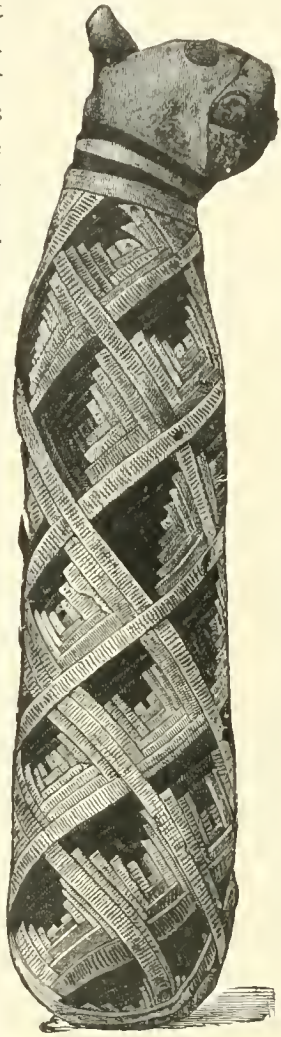


SACRED SNAKE URÆUS
Drawn by August Ramsthal.

These lists, though not so greatly developed and inflected as those of the Greeks and Romans, show the same prevailing characteristics. There is much in common between the idolatries and myths on the two sides of the Mediterranean, though the Egyptian stopped short by much of the elaborate mythology of the Greek.

Egyptian pantheon less elaborate than the Græco-Roman.

The inquirer will readily note the strong similarity of the Memphian and Theban systems. In reality, there is but little difference. Ptah and Ammun may be regarded as two names for the same supreme deity. Mentu and Atmu correspond almost perfectly to the sun god Ra. Further down in the lists the general feature is that of the association or a goddess with each of the male deities, though in a subordinate relation. The similarity holds to the bottom of the list, where in the Theban system the god Sebnek is added independently on the Theban side.



CAT MUMMY.
Drawn by B. Strassberger.

We may thus see exhibited the general features of the old Egyptian pantheon. The leading offices and characters of the respective deities have been so much discussed as to constitute a body of common lore which need not be here repeated. The idolatrous deterioration went on until it touched the earth in certain animals, birds, and insects which became sacred by their supposed connection with the gods. No other people have carried this deterioration to a greater pitch.

Descent of the system earthward and lifeward.

It should not be said, however, that the Egyptians, at least the intelligent classes of them, ever really worshiped animals as deities. The animals were sacred to the deities, and came to be regarded as symbolical of them. In this sense the sacred creatures were adored. They were reverenced, and to them sacrifices were made in the sense that they were the representatives of the invisible deities. The system was idolatrous in no other sense than the image worship, picture worship, and symbol worship of the modern Church is an idolatry. Perhaps the undiscerning multitude adored the animal, the beast, the reptile, as very god; but it was not so in the thought of the priests and the intellectual classes of the Egyptians. It might be said, indeed, that after the polytheistic degeneration has once asserted itself in the theology of a race, it were difficult to decide at what point the process will be arrested.

Nature and limitations of the Egyptian idolatries.

However this may be, we know that the Egypt of antiquity was full of sacred things. The bull and the crocodile were sacred. The Ibis and the hawk were sacred. The cat and, in some places, the wolf were sacred. The beetle, supposed to be like Ptah in this that it had a double sex, being able of itself to procreate the species and therefore like the creator of all things, was sacred. So on to the end of the long list of things gathered from the fields, the skies, and the waters, and selected as the representatives of those invisible powers by which the good things and evil things of the world are determined.

Multiplication of sacred and adorable things.

There was a time in the primitive history of the Egyptian people when their religion had in it much that was singularly august and sublime. There

seems to be in the religious thought, as well as in the religious institutions of the race, a natural tendency to fall away to lower and still lower levels. It may be believed that this is one of the common results of organization. At the beginning religion is the work of the loftiest minds of a given race of men. It is the dream and philosophy of those who stand highest in the intellectual and moral scale of being. No sooner, however, is a system formulated than it becomes the basis of an organization. A cult is established. A priesthood is evoked. The system becomes constitutional and fixed by provisions that strangely enough seem in every case to be contrived with the purpose of preventing rather than encouraging further exploration of the divine mystery.

FATHER OF THE SACRED CATS (WITH CARAVAN OF PILGRIMS).
Drawn by Wilhelm Gentz.

There thus arises in secular society that *imperium in imperio*, that wheel within the wheel, of the social state. As soon as this is effected, as soon as the religious organization gets an independent life of its own, it begins to deteriorate in principle. No religious organiza-

EGYPTIAN SUPERSTITIONS.—Chiromancy.—Drawn by Leopold Carl Muller.

tion ever established, indeed, no social organization of any kind has ever continued for any considerable length of time to promote its own best elements. None has ever for any great period chosen its greatest minds, or even its great minds, as its representatives and governing senate. With the lapse of time the forces at work in an organism of the kind become constantly more rigid, more conservative, less intelligent, less moral. The final abuse is reached when the original principles upon which the organization was established are totally perverted, falsified, and made to give lying witness against the very cause and principle for which the organization was at first created.

The organic form weighs down the essential principle.

These reflections arise from the consideration of the lamentable falling off to lower and still lower levels in the religious beliefs and practices of the Egyptians. The descent from the sublime concept of Ptah, who was celebrated by the early seers as the omnipotent creator, as the unbegotten begetter, as the upholder of all things, as the giver of life, down to the worship of the *scarabæus saccr*, was, indeed, a descent from sublimity to sheerest superstition. But it was not greater than the like falling away in the case of nearly every civilized people whose religious culture has been remanded to the guardianship of a professional priesthood.

The down road from Ptah to the sacred beetle.

It is the purpose of an ethnic history of mankind to convey to the reader an adequate concept of those movements by which the changing course and manner of civilization have been determined. Rather is it the work of the ethnic historian to keep ever the attention of the inquirer directed to the evolution of the race; not to the objective and spectacular panorama of institutions. In so far as such history may touch institutions it is only to hold them up as a mirror in which the development of the race may be seen by reflection.

What ethnic history contemplates and essays.

In the course taken by Egyptian theology we may detect the declining and vanishing character of a great people. Certainly there was a time when the Egyptian race foreran by much every other nation of the ancient world. There was a time when this race so dominated and filled with teeming multitudes and cities the valley of the Nile that one beholding it even in vision might well consider himself standing between the garden and the emporium of the world. Time was, as in the days of Ramses the Great, when the Egyptian army was the strongest engine of war known to all mankind. Strange it seems that such a vantage, once attained and developed by war and conquest, could not be maintained to after ages.

Reflections arising from the race history of the Egyptians.

Possibly the races of mankind in their rise, ascendency, and decline are but the varying aspects of a common and universal race development which under its laws require the birth, efflorescence, fruitage, and death of much in order that something may survive. Possibly the life of Egypt—its true life and potency—flowed out into the common channel, was carried far to other climes and other conditions of development, to mingle at last as a modifying force even in the prevailing Teutonism with which the Aryan ascendency of the nineteenth century is so strongly tinged!

CHAPTER CXXVI.—ETHNIC TRAITS OF THE EGYPTIANS.

THESE reflections may not longer distract our attention from the proper remaining notes concerning the Egyptian people. As we have already said, they were a race of many and marked physical peculiarities. Herodotus, not weak in personal observation, seems to have omitted a record of the stature, form, features, and characteristics of the Egyptians; but he has borne much indirect testimony concerning their character. Perhaps, as Pritchard has pointed out, he omitted a direct description of the Egyptian character because of the familiarity of the people whom he addressed therewith. In one place he describes the people of Colchis, who were thought to be a colony from Egypt, saying that they were black-complexioned and frizzle-haired.

Glimpses of Egyptian characteristics in Herodotus.

These epithets, however, are too strong and withal too African—too Nigritian—to meet the character of the Egyptian. In another place the old Greek narrates the tradition of the pigeon that flew to the oak woods of Dodona and founded there the oracle. It was said to be a *black* pigeon. Then the father of history rationalizes the story by saying that the meaning of it was that the Dodonian oracle was founded by a female captive from Thebes, she being an Egyptian and black-complexioned. By these references we are to understand a dark hue of countenance as compared with the bronze ruddiness of the Greeks. The Egyptians were clearly brownish in their tinge, but by no means deep brown or black. They always described themselves as *roth*, or ruddy.

One of the strong points of discrimination between the physiognomy of the Egyptians and that of the Semites and Indo-Europeans was the placidity of the former and the restless, eager visage of the latter. The Egyptian face was rounded into an expression of restfulness and content, while the features of the Asiatic and European peoples were generally sharp, animated, and indicative of quick enterprise. The same distinctions extended to the person in general. The Arabians, next to the Egyptians, were, as we have seen, of lithe and active person.

Prevailing expression of the Egyptian features.

Very different from such description was that which delineated the personality of the people of the Nile valley. Denon, in his *Travels in Egypt*, has described the personal characteristics of the race as follows: "Full but delicate and voluptuous forms; countenances sedate and placid; round and soft features; with eyes long, almond-shaped, half-shut and languishing, and turned up at the outer angles, as if habitually fatigued by the light and heat of the sun; cheeks round; thick lips, full and prominent; mouths large, but cheerful and smiling; complexions dark, ruddy, and coppery; and the whole aspect displaying, as one of the most graphic delineators among modern travelers has observed, the genuine African character of which the Negro is the exaggerated and extreme representative."

Mistakes of the ancients relative to the race complexion.

In this description we note the desire of the author to associate the Egyptians ethnically with the Nigritian races—a theory long since given up; but in other particulars the description may well be accepted as a true transcript of the people whom we now know by the figures of themselves on their own monuments, and by scraps of contemporaneous history. In general, the ancients, quite undiscriminating in these particulars, spoke of the Egyptians as a *swarthy* people; but the terms of the descriptions are such as to be equally applicable to black men, brown men, or yellow men of the darker hue. Indeed, the term swarthy is freely applied to sunburnt Indo-Europeans and other dark-complexioned men of the White races. Lucian, in one of his dialogues, describes a young man whom he calls an Egyptian; but it was evidently an African of some other race. He was a member of the crew of a trading vessel at the Piræus. The author says of him that "besides being black he had projecting lips, was very slender in the legs, and his hair and the curls bushed up behind marked him as being a slave." Marcellinus declares that the Egyptians for the most

A COBBLER—TYPE.
Drawn by C. Rudolf Huber.

part are of a brownish, or somewhat brown, color, and of a tanned or blackened hue.

Oddly enough, we possess in some of the papyri which have been recovered the evidence of considerable variability in the complexion and person of the Egyptians. It was one of the customs of the people in their legal documents to establish identity by giving a personal description of the parties! It was the proper thing in deeds, contracts, wills, and the like, thus to designate those interested in the respective documents, not only by name and by witness, but by an enumeration of their sometimes disagreeable and peculiar features. At least two old deeds belonging to the time of the Ptolemies have preserved this usage for the instruction, if not the amusement, of modern times. The names of the parties are given, and then the person of each described according to their features, stature, and color.

Custom of describing the person in legal documents.

LADY OF ALEXANDRIA—TYPE.—ROBE OF TRANSPARENT BOMBAY SILK.
Drawn by Ferdinand Keller.

These documents may well remind the reader of the inventory of personal characteristics which modern justice makes out and placards in stationhouses and prisons in order to establish the identity of rascals! In one of the papers the seller, who is named Paminthes, is said to be a *melangchros* man, that is, a black-brown-colored man, while the other is described, namely, the buyer, as being *melichros*, that is, honey-colored, or yellow! In the other document it is the buyer who is *melichros*. Not only are these peculiarities of color enumerated, but a schedule is made of the other features, including the shape of the nose, the character of the mouth, etc. It is noticeable that in these contemporaneous documents there is no hint of the Nigritian physiognomy.

Example of personal description from the papyri.

As we have now been able to ascertain it, the complexion of the ancient Egyptians was that reddish-copper color, or light chocolate, which we have already noted in describing the Southern Semites and some other varieties of mankind. This is another proof that the so-called Hamitic race hung together in the human dispersion along with the Semitic family until the characteristic features of both were established with many points of identity. The paintings and sculptures of the ancient temples and the richly decorated tombs have preserved for us not only verbal descriptions, but actual chromatic representations of the complexion of the ancient race.

True complexion of Egyptians recovered from paintings.

The delineations on the heads of the

Egyptian mummy cases were made in imitation of the color and contour of the countenance of the dead. The skill of the Egyptians in imitating forms and colors forbids the supposition that they were mistaken in respect to the hue of their own complexion. It is noticeable that the pictures preserved to us of the ancient people distinguished by lighter or more tawny color the faces of women. Many writers, particularly Denon, Blumenbach, DePauw, Winkleman, Wilkinson, Ebers, and others have investigated the character of the Egyptian physiognomy and form. From a generalization deduced ultimately from the sculptures and paintings, and from a comparison of the writings of the authors thus referred to, it would appear that the true typical Egyptian face was distinguished by prominent jaws, protuberant lips, a broad, flat nose, and outstanding eyeballs. These features were the most marked qualities of the physiognomy.

Features also determinable from contemporaneous records.

There was, however, another type of countenance present in the country which departed a little from the standard, and is suggestive to the ethnographer of some historical connection or ethnic affinity between the Egyptians and the Hindus. There was a type of East Indian face to be found among the representations of the native physiognomy. This type had a rather long and narrow nose, instead of the broadened and flattened organ of the standard type. In the second variety the eyelids were long and thin, turning up from the bridge of the nose as if lifting to the temple. The ears were placed higher than in the case of the normal type, and the body was smaller, both in stature and weight, though the leg bones were as long as those belonging to the other type.

Indo-Egyptian and Egypto-African variations from the type.

There was still a third character, partaking somewhat of the qualities of both the others. If the Hindu type seemed to ally the Egyptians with the races of India, the third type of countenance suggested an affinity with the races of Northern Africa. This third variety of physiognomy and form was marked by flabby cheeks, a short and rather weak chin, large prominent eyes, and a fat, plump person. The recurrence of this kind of effigy on the Egyptian monuments in painting and sculpture shows conclusively the existence and frequent occurrence of this style of national physiognomy.

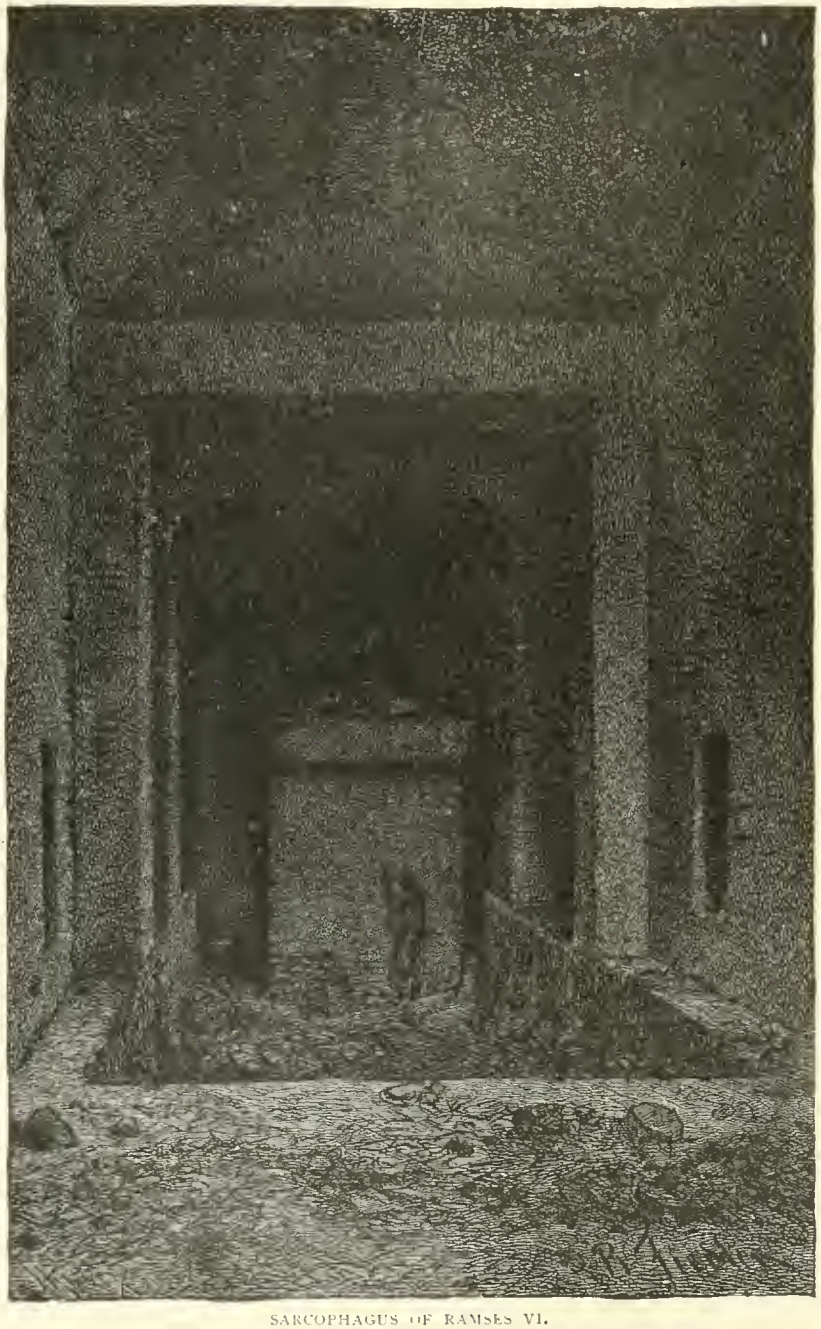
In general, the foreheads of the people were rather flat and low. The space between the eyes was great. The ears were set higher, and the lips were heavier, broader, and more turned outward than in the case of any Indo-European people. In many instances there seems to have been a puffed and swollen appearance about the eyes, and, indeed, in the whole visage. As to the hair and beard, these were, as a rule, black and crisp.

The Egyptian sarcophagi have delivered to modern times the finest array of skulls and skeletons which have been recovered from any ancient race. If we know more of the mind, the fancy, the ambition, and the dream of the Greeks than of any other people of the Old World, of the person of the Egyptians we are best informed. In this case we are not left at all to conjecture, or the slow inductions of reason from uncertain data, but to the actual facts of scientific inquiry.

Cranial development determined from the sarcophagi.

The Egyptian skull may be examined as scientifically as that of any living species of men. Its first suggestion is that it belonged to a highly civilized race. The cranial cavity was globular,

oval. The occiput retreated under toward the neck in the manner of all the civilized races. The capacity was about equal to that of the average European skull of the present time; possibly a little less. The head, on the whole, was set up and balanced on the neck as we should expect in the case of a cultivated, well-developed race. In some cases the skull wall has been found thicker and more dense than we are accustomed to meet in the heads of modern civilized peoples; but in others this characteristic does not appear. The sutures run in the same direction, and are of the same general character as those in the skulls of Indo-Europeans.



SARCOPHAGUS OF RAMSES VI.
Drawn by Bernhard Fiedler.

We have thus completed with what is believed to be sufficient fullness the sketch of perhaps the most remarkable race of the ancient world. The Egyptian character was from every point of view of a kind to excite the curious interest of all after ages. The country was singular and the race unique. Sometimes the suggestion arises in the mind of the inquirer that this land must have been the cradle of the human race, and this people the first type and example of human development. This sugges-

tion, it is true, is negatived by a broader study of the field; that is, that part of the suggestion which relates to the possible origin of mankind from this corner of the least progressive of the continents. But the fact of the unabated interest of all inquirers of every age respecting the Egyptians, their ethnic and historical character, and their primacy among the nations of antiquity, remains as before.

Singularity of Egyptian race excites interest in all ages.

The race in question remained in full and free possession of their chosen land for many ages of time. The continued occupation of the Nile valley by this old so-called Hamitic stock far surpasses in duration the corresponding period of occupation in the case of any other race, with the probable exception of the Chinese. The early wars of the Egyptians did not greatly disturb the ethnic character of the race. There was no doubt some admixture on the side of Ethiopia. At a later period there was an infusion of Phœnician and other Asiatic elements in Lower Egypt, but the admixture was not great. The Greeks presently made a more decided impression. They colonized somewhat the maritime parts of the country, and constituted an element in the population. This may be said also of the Hebrew colonization. From the age of Alexander there were henceforth considerable elements of foreignism in Lower Egypt, but not to the extent of seriously disturbing the ethnic solidarity of the predominant stock. This may be said also of the time and fact of the Roman ascendency. Neither the age of the Ptolemies, nor the subsequent period when Roman influence was prevalent, greatly changed the character of the population. The old race continued to be by far the most important and most popular until what time its descendent stock reäppeared in the form of the Copts.

The stock not greatly disturbed by foreign influences.

CHAPTER CXXVII.—THE COPTS.

THE name Copt is given to the descendent race of native inhabitants in Egypt. It dates as an ethnic appellative from before the time of the Mohammedan conquest. It came into use to distinguish the native Christian population of Egypt from the Islamite conquerors. The latter after the epoch of the Prophet became more and more predominant. The Arabian race, as well as its distinctive religion, overran the valley of the Nile, and from century to century the descendent stock of the ancient Egyptians dwindled and died away. It is estimated that at the present time only about one fourteenth of the whole population are Copts. Even this small percentage is mixed and mingled around the selvages by cross-marriage with the Mussulman population. The ethnic line, however, is still plainly discoverable, and the Copts, though small in numbers and degraded in position, may be properly ranked as a separate race. As such it constitutes one of the most interesting branches of human kind, since it represents the most ancient and, in many respects, the most important nation of antiquity.

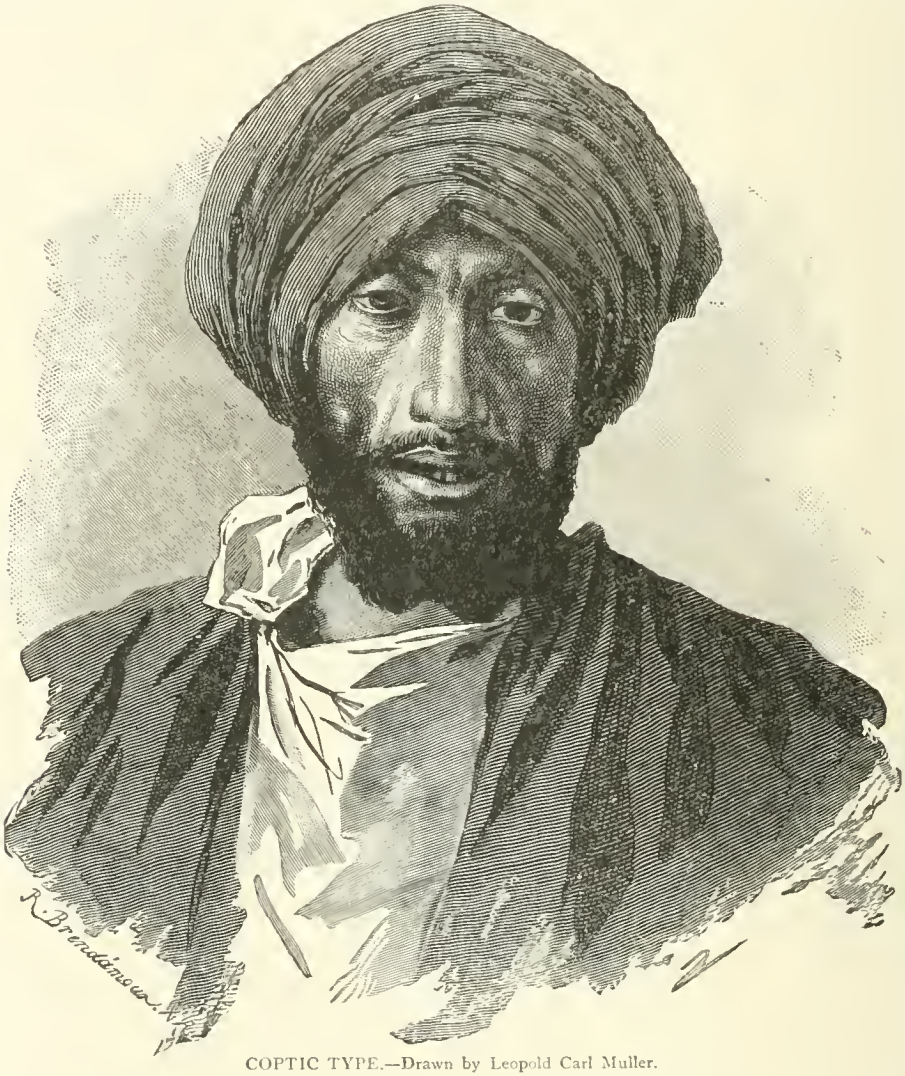
Place and race relationship of the modern Copts.

Industrially, the Copts belong to the

lower orders of Egyptian society. They number, perhaps, not quite a hundred and seventy-five thousand. Of these the city of Cairo, with its shopkeepers and mendicants, contains about sixty thousand. From this it will be seen that the Copts are as much a city as a country population, though they are generally reckoned as agriculturists. Their manner of life is not high. We here come into contact with that large class of peasants common to Egypt, Arabia, and Syria, called from their pursuit, fellahs.

Pursuits and manner of life; character of fellahs.

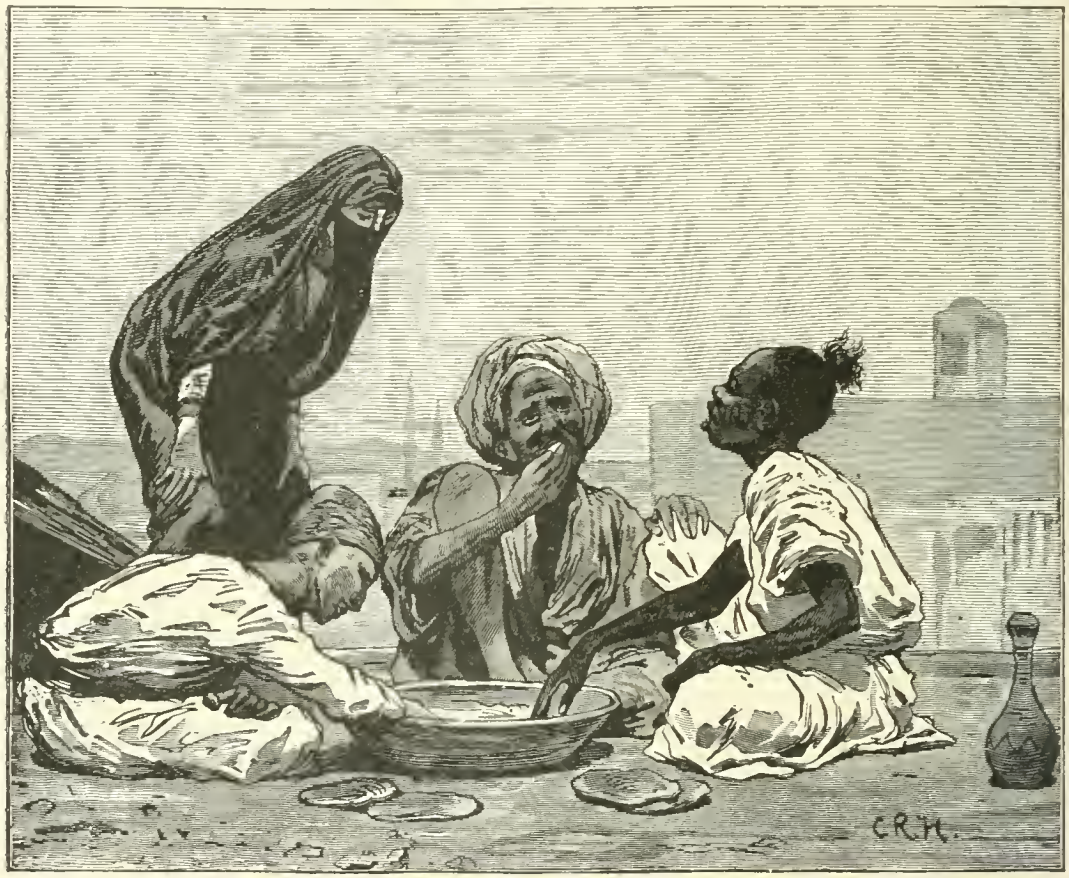
It is this type which, perhaps, most nearly represents the people of Old Egypt. The fellahs are so called because they are cultivators of the soil. The traveler to-day along the Nile will see, as he catches glances of the fellah face, the unmistakable physiognomy of the descendants of the Pharaohs. These are patient, laborious tillers of the soil, little advanced in their methods of cultivation above the primitive races. The fellahs are generally strong in limb, of a stature above the average, broad-chested, and with piercing black eyes. It



COPTIC TYPE.—Drawn by Leopold Carl Muller.

SHOPKEEPER OF CAIRO.—From *Magazine of Art.*

is said that the women, even more than the men, reproduce the countenance and person of the ancient Egyptians. It must not be understood that the fellah population is wholly Coptic. Here the Arab peasantry and the Islamite farmers and gardeners of low estate are intermingled with the Coptic fellahs, with little or no distinction.



FELLAHS AT DINNER—TYPES.—Drawn by C. Rudolf Huber.

If we look at the manner of life we find it poor in the last degree. In a country such as Egypt absolute want can come only with universal robbery and utter improvidence. So long as men work and gather and are permitted to possess, they must, in such a situation, have relatively an abundance; but the fellahs generally live in misery and half-nakedness. Their food is chiefly coarse bread, onions, and water. Certainly on such a bill of fare civilization could hardly spring and blossom.

Means of subsistence and home condition of the race.

The fellahs of higher grade are able to bring to their board dates and rice, beans and cheese. The richer nitrogenous foods are virtually unknown among them. The people live in small flat huts, generally of a single room, in which a mat is found for a couch, a kitchen table, a few utensils, a jug of water, and for the rest squalor, if not filth.

One of the striking peculiarities of both the outdoor and indoor life of these people is the stupid conservatism which prevents them from discarding the ancient implements of husbandry and the

substitution of modern tools and utensils. The average fellah would as soon think of giving up his religious faith as he would of exchanging his rude wooden crossbeams, passing for a plow, for the best steel patent in the world. Under the enlightened policy of Mehemet-Ali a strenuous effort was made, by governmental patronage, to introduce the agricultural and horticultural implements of the West; but the experiment was given up as a thing that might not be accomplished. The old implements and manner of life are retained, and during the whole day, under the burning sun, both men and women, with but small allowance of food, toil with unremitting assiduity for the benefit of the robber government under which they are ground—toil and sing.

The Copts resist innovation and improvement.

He who has attentively read the preceding pages will readily understand the genesis and much of the character of the Coptic language. The ancient sacred tongue of the Egyptians survived, as we know, long after a vulgar vernacular had sprung up alongside as the ordinary medium of intercourse among the people. Meanwhile, the tongue of the Greeks was much heard in the cities of the Delta, and later on the Arabic invasion brought in a Semitic language to influence and infect the native tongue. The two influences were much like the effects of the Danish invasions and Norman conquest of England upon the formation of the English language. Coptic sprang out of the ancient Egyptian root, modified in growth by both Greek and Arabic. The new language, indeed, began to be known as such as far back as the era of the Ptolemies, but became more distinctly a new form of speech after the rise of Islam.

How the ancient language became Coptic.

With the incoming of Christianity the Greek language, which was the vehicle of that religion, exercised a strong modifying influence upon the nomenclature of Coptic. The Greek alphabet was introduced, thus increasing the Coptic signs to thirty-two. The language, or rather the writing of it, thus considerably elaborated, entered upon that career of development which has resulted in the present Coptic tongue. It is not needed in this connection that we should discuss at length the peculiarities of this language. There are three dialects: the true Coptic as it is spoken at Memphis, which is characterized by its aspirate pronunciation; the Theban dialect, called the Sahidic, which has some notable vocalic variations from the corresponding forms as uttered in Lower Egypt. It is in this tongue that the great Gnostic treatise called the *Pistis Sophia* is written. The third dialect is the Bashmuric, which belongs to the two principal Egyptian oases. In this form the vowels *a* and *e* are substituted for *o* and *a* of the Memphitic tongue, and *l* for *r*, producing such broken Coptic as we hear in the attempted utterance of English by a Chinese.

Engrafting of Greek; the three dialects.

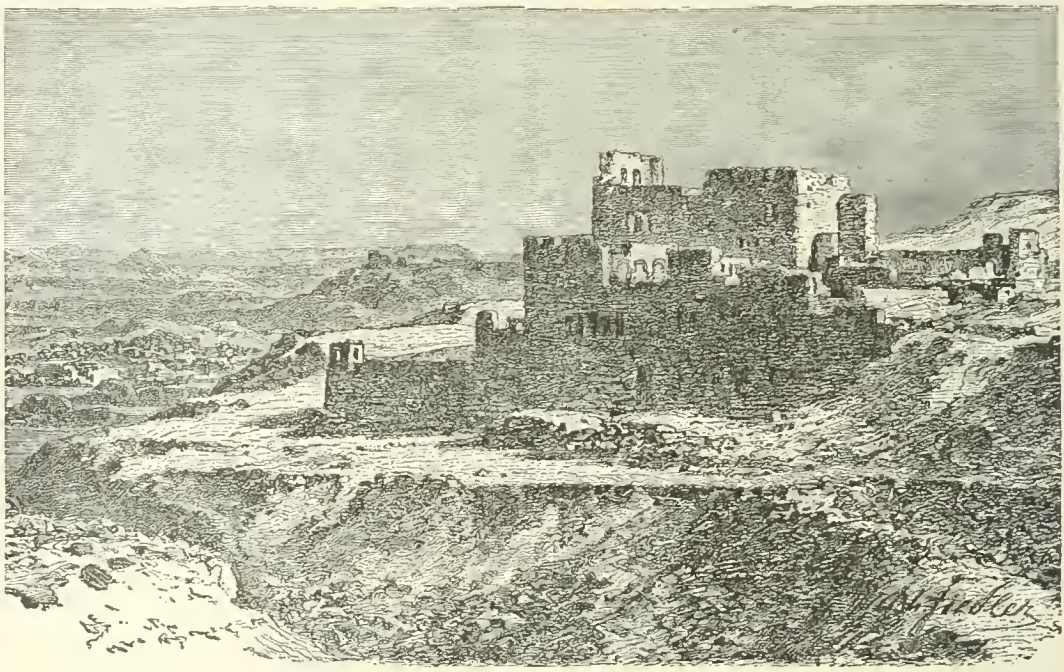
The words of Coptic are monosyllables. In some instances, particularly in Theban, the words are lengthened by a final *e*. In the verbal mutations the Semitic method is mostly employed, as for instance, the conversion of active verbs into the passive voice by changing their vowels into *e* long. There is a system of affixes by which one part of speech is changed into another, made intensive, turned into negation, thrown into a secondary sense, etc. Nouns have two genders, the feminine being produced from the masculine by adding

Outline of Coptic vocabulary and grammar.

the letter *e*. The articles exist in the three forms of definite, indefinite, and demonstrative. The plural is produced by prefixing the vowel *i*, or in some instances by lengthening the final vowel. There is a paradigm of cases for nouns and pronouns. Adjectives are generally formed by adding the syllable *ou* as an affix to the noun. The language presents not only demonstratives, but relatives, and also particles, by which slight variations in the sense of the clause are produced. The particles also play an important part in expressing the time relations of action. Adverbs for the most part prefix a grave *e* to nouns. The list of conjunctions is analogous to that of European tongues. Coptic has been studied with great interest by modern scholars, for it was through this avenue that our knowledge of the hieroglyphics and the literature of the ancient Egyptians was reached. It was here that Champollion opened the way by his genius for subsequent inquirers, and became the leader of the dawn to the vast lore of antiquity.

In their religion the Copts are what are known as Jacobite Christians. The Syrian Jacobus Varadæus formulated the faith which has perpetuated his name. Of this sect there are fully a hundred and fifty thousand. Time and again the Church of Rome has made the attempt to bring the Egyptian Christians to the orthodox standard; but the effort has ended in failure. Perhaps not more than five thousand Roman Catholics are to be found in modern Egypt. The same may be said of the Greek Church, which, although strongly represented in Syria, has never been able to proselyte the Copts from their chosen faith. The latter have about a hundred and thirty churches and convents. They are under the general government of a patriarch, who is at the head of the religious orders. Under him are the metropolitan, the bishops,

Copts nominally Christian; attempts at proselyting.

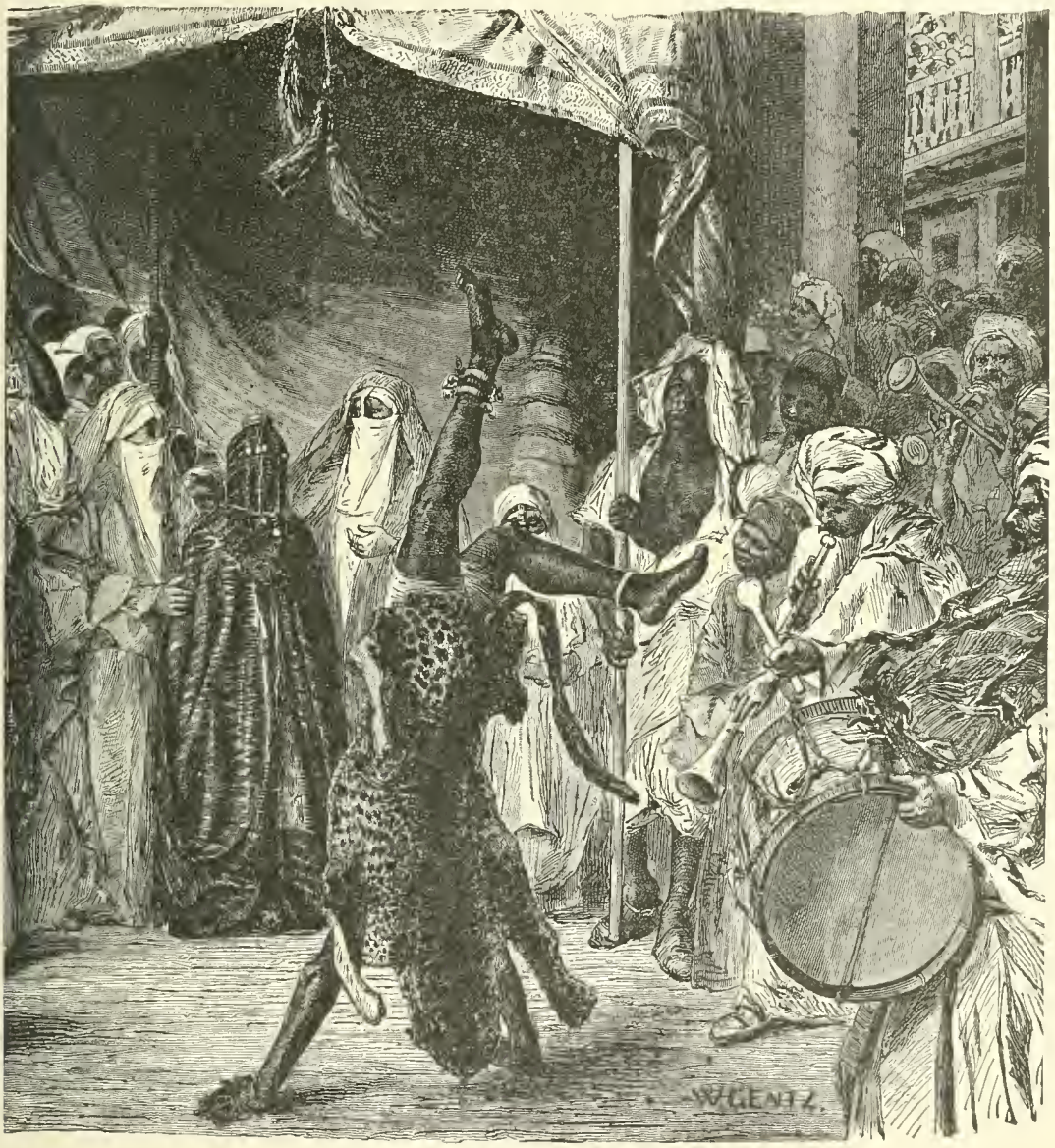


DESERTED COPTIC MONASTERY AT ASSWAN.—Drawn by Bernhard Fiedler.

priests, and monks. The patriarch has his residence at Cairo, but takes his name from Alexandria. Nominally he is chosen by the monks of the Convent of Saint Antony, in the desert; but this is done on the nomination of the existing hierarch, so that the office virtually perpetuates itself.

Religious practices and ceremonies of the Copts.

The Coptic religion has in it elements of almost every form of Semitic faith. The children of faithful parents are in the Christian manner baptized in the first year of their lives. Circumcision is very generally practiced, the rite being performed when the child is about eight years of age. There is a formula for prayer and worship which is characterized by "vain repetitions." Like the Mussulmans, the Copts pray statedly and much. The traveler notes not only the fellahs, but the town Copts frequently



BRIDAL PROCESSION.—Drawn by Wilhelm Gentz.

engaged in prayer. Their churches are constructed in the manner of cathedrals. Fast days are observed, and pilgrimages made to Jerusalem. In the Jewish manner, the Copts abhor certain kinds of animal food, and will not eat the flesh of any beast which has been strangled or not drained of its blood.

EGYPTO-ARABIC DRAGOMAN—TYPE.
Drawn by Paul Hardy.

The daily life and manner of the Coptic people are ceremonious. Marriages are performed only on Saturday night, and the festivity accompanying the event is continued for a week. Everything is regulated by formula. Some of the strangest and withal most interesting marriage fictions are here seen that may be witnessed anywhere in the world. In one part of the ceremony pigeons are caught and placed in hollow globes of sugar. These are placed on dishes, and at the proper signal the balls are broken and the pigeons liberated to fly about the hall. The bridal procession is after the manner of the East. The bride comes covered with a shawl, with a band of musicians. At the bridegroom's door a lamb has been slain and the blood spilled. Over this the bride must step on her way to her husband. For the first year the bride lives in seclusion, but afterwards may go abroad and make visits. All of this is regarded as a part of the religious ceremonial. The Copts, like the other peoples of the East, have small notion of making marriage a civil contract under the sanction and force of human law.

Marriage festivities and fictions under religious sanction.

There is a constant contest between the ideas and customs of the Copts and the more numerous Moslem Egyptians by whom they are surrounded. Islam strives ever to proselyte the Christians, and with a certain measure of success.

Efforts of the Moslems to proselyte the Copts.

In fact, the Christian party is giving way before the overwhelming force of the Prophet. Though the Copts are bigoted, they are frequently converted to Mohammedanism; but their characters are not thereby improved. In common with the other classes of the country they are generally treacherous and untrustworthy. Though they are useful in their relations with a master caste, and make good workmen, secretaries, and guides, they are nevertheless faithless in character and in life.

Character of the Islamite population of modern Egypt.

In this connection we may glance at the prevailing Islamite population of Egypt. As we have said, this element greatly predominates over the Coptic, which is the true representative of the ancient Egyptian stock. Certainly, the Mohammedan population is of foreign extraction. It came out of Arabia and the South. It is therefore not a descendent stock of that ancient Hamitic race by which the Nile valley was occupied and civilized. This foreign element came in with the Islamite conquest of Egypt in the seventh and eighth centuries; but it has remained so long in the country that we may here best of all consider it in connection with the Hamitic population.

Occupations of the people; their orthodoxy in Islam.

Like the Copts, the Moslem Egyptians are divided into classes according to their occupations. The agriculturists are distinct from the traders, and the latter from the professional class. The greater number are the fellahs already described as making up a large percentage of the Copts. In manners and customs the two peoples are much alike, but the language of the Mohammedans is of course Arabic. Religiously, the Moslem Egyptians belong to the Sunnite, or orthodox, sect. They hold to the doctrines of their great Imam Esh-Shaffi, who founded the sect of the Shaffiites, and whose tomb at Cairo is a shrine second only to that of Mecca.

Administration of the khedive; local and municipal government.

The reader is doubtless acquainted with the governmental relation of Egypt and Turkey. The khedive of the former country is an under-sultan. We need not here recount the European complications which, beginning with this century, have so greatly confused the administrative system of Egypt. Under the government of the khedive is established a series of courts for the administration of justice. The various issues arising in society are referred to the one court or the other, according to the nature and importance of the cause.

In the greater cities of Lower Egypt there is for each a municipal government somewhat after the European manner. The various trades and guilds have each their headman, or sheik, to whom appeal is made in such disputes as are peculiar to that particular clan.. In general the head officers are Turks, but those who actually administer the law are natives of the country. The statutes are for the most part derived from the Koran and the traditions associated therewith. It has been found that the codes of law under which the different districts are governed are more rational and just than the administration is effective. The practice of bribery very generally prevails, and it is said to be the exception to find an incorruptible judge.

Educational systems and theories; Egyptian schools.

The manners and customs of society are deduced from Mohammedanism. The primary instruction consists of a study of the Koran. In the schools that book must be learned by heart. Schools are found in almost every village and

town. These are supported in some instances by the government and in other cases by charitable foundations. The salary of the fiki, or teacher, is the only expense. The education of the boys and girls is wholly different. The latter are instructed in needlework and such other domestic service and accomplishment as is supposed to fit the maiden for her future life. The children of the poorer classes are greatly neglected, but they of the rich are carefully nurtured and trained according to the educational systems of the country.

In the education of the Egyptian youth the traveler will note such excellency as is peculiar to the Semitic family. The children are taught the duty of respect to parents and deference to seniors. The reckless audacity witnessed in the youth of Europe and America may not be seen in this effete and half-barbaric country. The ancient usages of Shem largely prevail. The male children between the ages of five and eight are brought out on the occasion of some bridal procession, or the like, and are circumcised. Henceforth the boys wear garments which distinguish them from the girls. Marriage is looked to as one of the great ends of life. Both sexes are taught to expect it. It is regarded as disgraceful for either to avoid the honorable estate of marriage. The girls are wedded very

Semitic principles in school and marriage.

STUDYING THE KORAN.—Drawn by Wilhelm Gentz.

HAREM OF THE TIME OF THE CALIPHS.—Drawn by Adolf Seel.

early in life, some being given to their husbands as early as their eleventh year. Not many Egyptian maidens are found unwed after the age of sixteen. Marriage is a family right in which the bridegroom and the bride have little part or influence. The bridegroom does not see his intended wife until the night of the nuptials. A dowry is always expected to accompany the bride. There is a procession and the gathering of a company before whom the bridegroom and the bride appear, when the fiki of the village reads from the Koran and pronounces the ceremony. Then follows the week of rejoicing.

Polygamy under check of poverty turns to concubinage.

The religious usage of the Moslems conceding four wives to each of the faithful does not largely prevail with the lower classes of the people. It is not a question, however, of propriety, but of expense. The prevailing rule is one wife to each husband, not, indeed, because more wives would be contrary to religion and the law, but because plurality entails increased expenditures, a larger household, and the usual troubles attendant upon multiple marriage.

This prudential rule, working as it does for morality and peace, is waived, however, in the matter of concubinage. The husband, in addition to his legal wife, may possess as many female slaves as he is able to command. These are tolerated in the household by the wife on the ground that she is their mistress and may order them as she will. There is, however, a limit imposed to what would doubtless be the tyrannical cruelty of the legal wife, whereby the concubine, in virtue of her relation to the lord of the house, is protected from serious harm. The usage seems to gain ground, especially among the upper classes, of keeping a retinue of concubines instead of the more expensive polygamous establishment of wives.

Divorce is easy, and the social system, on the whole, miserable. The harem is an establishment in Egypt as in other Mohammedan countries. The women are to a certain extent secluded from publicity, but by no means to so great an extent as in Persia and Turkey. Travelers have noted the comparative freedom of the Egyptian women, particularly those of the lower orders, who go about at their wills and are seen conversing with the men, flirting and jesting in the vulgar manner of European cities.

Estate of the women; clothing and decorations.

We may here note the personal habits of these people. The Egyptian women tattoo their bodies and stain their hands

VEILED LADY OF CAIRO—TYPE.
Drawn by F. C. Welsch.

and feet with the hinne. Considerable pains are taken to produce personal attractiveness and picturesqueness of costume. The men of the better classes wear cotton drawers and wide-sleeved shirts of silk or fine cotton cloth. Over these undergarments a sleeveless waistcoat is worn. Over this is thrown a long loose robe of silk. This is the garment which has the hanging sleeves and the kilt-like skirt descending to the knees. It

is bound around the waist with a silk scarf or girdle. Over all is worn the outer coat, which is a long robe of cloth reaching from the neck nearly to the feet. On the head rests the turban of red cloth or other bright hue. This is the part of the costume which mostly distinguishes each caste and profession from the others.

Peculiarities of the costume of women.

The dress of the women is not very dissimilar to that of the men. In place of the belt, however, the girdle in this case is a shawl, wound around the person. The female garb is more highly ornamented and more delicately made than that of the men. The woman's hair is cut short across the forehead in a manner not unlike the more recent fashion of Europe and America. The women all wear a veil about the head and face, which generally consists of a strip of thin muslin cloth hanging behind or at one side. It is expected that the woman in coming into the presence of men will draw this veil over the face. This done, the features are concealed below the eyes. It is noted that in recent times the Egyptian costume is approaching that of the Europeans, who already largely influence the public and private life of the people.

Forms of social intercourse regulated by the Koran.

The social intercourse of the Moslem population of Egypt is regulated almost wholly by Koranic forms. There is much formality and etiquette. On the whole, the Arabs are polite and affable people. They are also willing and ready in conversation. They are a people of quick wit and keen apprehension. It is said that their memory is remarkably retentive, and that the general scope of the mind is fairly comparable with the corresponding grades of people north of the Mediterranean.

In the matter of observance, the Egyptian Islamites are as severe as any other race. Whatever may be their hypocrisy and double-dealing, their orthodoxy and form can not be doubted. The religious language has infected the speech of the people until the man of the

IN THE BAZAAR OF ESNEH.
Drawn by F. C. Welsch.

West must needs be surprised with the perpetual recurrence of the names of sacred things. Any matter involving a promise sounds to the European ear as a continuous oath. It can not be doubted that the people entertain a severe and solemn respect for the Prophet and for Allah above him; also for the Koran, which is the one book of the Arabian people wherever found.

The Egyptian Mohammedans in common with the Arabs are fatalistic in their beliefs and practices. It takes much to disturb the confidence and equanimity even of a fellah. They regard calamity as sent by Allah just as though it were blessing in disguise. They accept either with the same unvarying mood

DONKEY BOY HASSAN—TYPE.—Drawn by Gustave Richter.

They teach and practice resignation of the will to the higher will against which it is vain and foolish to contend. To the common minds the eye of Allah is ever present, ever watching the actions and the thoughts of his servants.

Prevalence of practical fatalism.

Among the better classes of the Islamites charity in many forms is a conspicuous virtue. Many amiable traits of character are here and there discoverable under the rubbish and drift of the exterior form. Cruelty to animals is seldom practiced by a Moslem. Hospitality is as noticeable a trait as it was among the ancient Semites. There is also temperance in food and drink, and fidelity in business obligations. The social virtues, however, are most practiced toward people of their own faith, and the religious code permits the suspension of fair dealing and truth in the case of infidels.

Charities, temperance, and the humane spirit.

There is a remnant of the higher culture. Cairo may still be regarded as a place of learning. The city has its university as of old. It is without doubt the best seat of the higher scholarship and discipline in all the East. Here the sciences and arts are taught—always, however, under the Koranic limitations. The course of study includes grammar, rhetoric, logic, philosophy, theology—that is, the doctrines and exposition of the Koran and the body of lore connected therewith—law, moral science, civil government, mathematics, and to a certain degree the natural sciences.

The higher education exemplified in the University of Cairo.

Tuition in the university is free. No fees are exacted, and the professors and lecturers receive no stated salaries. The maintenance of the faculty is derived from private instruction and from the transcription of manuscripts, particularly that of the Koran. As in other parts of the world, only the few and not the many are able to avail themselves of the advantages of the university training. Yet the number of students has reached eleven thousand. The masses of the Moslem Egyptians learn to read and write, but are not proficient in these arts. This is said of the men; the women are left uneducated.

The low estate of science in the country where science was born must be noted with regret. There can be no doubt that the stupid conservatism of the Koran and its teachers in rejecting all advancements and modifications of knowledge is chargeable with the mediæval condition of the Egyptian mind in scientific matters. This is illustrated in the case of the practice of medicine. Both medicine and surgery are, as a rule, in the hands of the barbers! In the time of Mehemet-Ali an attempt was made to send Egyptian students to European universities for instruction in the practical arts, the sciences, and the professions. At the same time scientific and professional schools were established in Egypt, but they have not been popular, and are under the ban of public opinion.

Science withers under the Koranic paralysis.

No account of this people would be complete which does not include some reference to the dervishes. These are, in general terms, the Mohammedan devotees of religion. They are found in Egypt, Turkey, Persia, and India, and are generally members of one of the monkish orders. But great numbers of them are individual religious mendicants, or beggars, who subsist by solicitation and the practice of jugglery.

The dervishes and other mystical fanatics.

There are in the East many mystical societies corresponding to the monastic orders in Roman Catholic countries. In general the dervishes belong to the

Soifiite or mystical party of Mohammedans. Their theory is that the Koran has an esoteric meaning, and that the outer formalities of religion are significant and of virtue only as the visible appearances of spiritual conditions.

DERVISHES IN ECSTASY PIERCING THEIR CHEEKS.
Drawn by Wilhelm Gentz.

The dervishes devote themselves to poverty, celibacy, and temperance. In the Arabic language they are called fakirs, from the word signifying poverty. The greater body of them claim their religious prerogatives and rights from an alleged descent from Ali, the fourth caliph after the Prophet. They acknowledge the inner sense and spiritual force of the Koran, but reject the teachings and ceremonies of the Mohammedan hierarchy. They correspond to the fanatics among recent Christian sects. They are not in esteem with the authorities, and the sultans have frequently issued edicts for their suppression. The dervishes, however, are in favor with the masses. Sometimes people of high rank, under the influence of religious fanaticism, leave their homes and join the brotherhood. Henceforth they go about with the traveling bands, or live in convents which the order has acquired.

In entering the order the novitiate has to undergo a period of discipline. This done, he is invested with the woolen belt, characteristic earrings representing the horseshoe of Ali, a "stone of contentment," a mantle, a rosary containing the ninety-nine names of Allah, and a white cap. The dervishes have many privileges. They prey upon society in the manner of beggars. The fundamental idea of their fanaticism is to produce in themselves a state of ecstasy, and this is sometimes assisted by taking hasheesh. Sometimes the means of the ecstatic state is starvation. The dervishes will fast for several weeks, until delirium supervenes, and is mistaken for religious exaltation.

SPINNING DERVISHES.—Drawn by C. Rudolf Huber.

The more common method of producing ecstasy, however, is by the rapid repetition of certain religious exclamations, generally the utterance of the words expressing the attributes of Allah, accompanied with rapid bodily motions. Sometimes the motion is backward and forward, the swing of the head producing dizziness. The Howling Dervishes

form a circle, and begin to sway the body and utter a monotonous chant. The nervous excitement increases until violence of action and utterance produces perspiration, foaming, exhaustion, insensibility.

The Spinners; former practice of mutilation.

One sect is known as the Spinning Dervishes, from the violent pirouette which is performed in their ceremonies. The devotee closes his eyes, stretches out his arms, and whirls around until he finally sinks down in sheer dizziness and delirium. The ecstasies and insensible states thus produced are regarded as communion with the divine nature.

KHEDIVE TEWFIK—OSMANLI TYPE.—Drawn by G. Kuhn.

Formerly the religious exercises were carried to the point of self-mutilation. Knives of stone and metal were kept in the places where the dervishes were wont to assemble, and with these the devotees, when they reached a state of frenzy, would cut and gash themselves until they were horribly disfigured with blood and foam. The ceremonies of the dervishes, their wild gyrations, ejaculations, barkings, and howlings, and the final frenzy in which they fall into unconsciousness, are regarded by travelers as one of the strangest delusions and horrors of Eastern society.

The third class of Egyptian population is the Osmanlis, or Turks. These number in the aggregate about ten thousand. They have drifted into the country in the wake of the Turkish government. Great numbers of them are in some way or other connected with the administration of the khedive. The remainder are assimilated to a considerable degree with the Arabs and Copts, but are still distinct in language and in some of the customs of society. Like the Arabian element, the Osmanlis are

Osmanlian element of Egyptian population.

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HAMITIC CULTURE. North African Art Work.

Mohammedans. Most of them are inhabitants of the cities of Lower Egypt. Socially, they are more polygamous in their habits, more Oriental, than are the Arabs. The Turks, as a rule, maintain a harem, and are devoted Mussulmans. With the vices peculiar to that system, they have also its virtues. They are temperate in food and drink, and are noted for their courtesy in intercourse.

CHAPTER CXXVIII.—NORTH AFRICAN RACES.

IN the preceding paragraphs we have departed somewhat from the true ethnic scheme in speaking of the Moslem population and the Osmanlis as though they were descendants of the ancient Egyptians. They are both foreign to the Hamitic stock; the one being of Semitic derivation, and the other from the Brown races of Central Asia. It has been convenient, however, to notice all the modern populations of Egypt in a single group, as though they belonged by descent to the ancient race. In the next place, we come to notice a people more truly allied in ethnic origin with the ancient Egyptians. These are the Berbers of Northern Africa.

It can not be doubted that the race which originally peopled the southern coast of the Mediterranean were from the same original stock as the so-called Hamitic race of Egypt. These are they who were known to the Romans by the names of Mauri, Gætuli, Numidians, Nasomanes, and Libyans. The first of these names is preserved in the modern word Moor. The so-called Barbary states have their designation from the Berber race which has contributed thereto the leading elements of population. Tripoli, Tunis, Algeria, and Morocco compose the group, and these are all dominated by a race of men having the same ultimate derivation with the Egyptians, and therefore closely allied with the modern Copts.

Original populations of North Africa Hamitic.

The name Berber is a foreign designative, probably derived from the Arabic *bar*, signifying desert. Doubtless the word has the same ultimate sense as Saracen. The people of the Barbary states designate themselves as Amazirghi, a term which signifies freemen, or noblemen. It is the common weakness of mankind, of all tribes and divisions of humanity, to designate themselves by some such ennobling appellative, as though they, and not the others, were first in rank, honor, and virtue among the sons of men.

Name and place of the Berbers; race composition.

In the first place we may notice what may be called the ethnic composition of the people of the North African coast. These shores were probably inhabited by primitive tribes before the establishment thereon of Phœnician colonies. These earlier races were doubtless the kinsmen of the Egyptians—the westward flow of the great race which had established itself in such power and antiquity in the Nile valley. The Phœnician colonies, that is, the Semitic settlements, were only established here and there. No doubt they outran the native races in development, but never surpassed them or equaled them in population.

The careful reader of Roman history will have noticed that in the impact of the Romans on this coast they encountered two peoples, and sometimes succeeded in playing off the one against the other. The Roman conquest of Africa was for the most part the conquest of carried over to the African coast a large population of Teutonic derivation.

Rome attacks Semitic Africa; Vandal residue disappears.

It were hard to describe the contingencies and vicissitudes by which this Indo-European population was ultimately obliterated. It perished in part by geographical misplacement. It is hardly conceivable that the Teutonic race could

SCENE ON NORTH AFRICAN COAST.—WAIF ON THE SHORE NEAR TABARCA.—Drawn by Eugene Girardet, after a sketch of Saladin.

Phœnician cities and peoples. It was the Semitic race rather than the primitive Berbers who were suppressed or destroyed by Roman arms. In after times the Vandal invasion was directed chiefly against the Roman authority in Africa. In this instance, also, the old Hamitic population was not so greatly disturbed. The Vandals, however, long flourish on the African continent. Then came the wars of Belisarius and afterwards the Arabian wave from the East, overwhelming the remnants of Vandal power, carrying the triumphant crescent not only throughout Northern Africa, but as far as the Pyrenees.

We have thus in the Barbary states a somewhat composite population, not

without its analogies to the English-speaking peoples of the present time. After all, however, the predominant stock outside of the cities of Tripoli, Tunis, Algiers, and Morocco is the ancient race which was primarily the westward extension of the Hamites of Egypt. There is also in these countries a large and powerful Arabian population. The true representatives of the old race are classified in three groups. The first of these are the Moors, of Morocco, known ethnically by the native name of Shulluhs; the second group includes the Kabyles, of Algeria; and the third the desert Moors, called the Tuariks, or Tuaregs. The Berber race as a whole hardly falls short at present of an aggregate of four million souls.

The population of the Barbary states composite.

Beginning on the side next to Egypt, the first of the Berber countries is Tripoli. Only the Barcan desert lies between it and the ancient home of the Hamitic race. It includes not only Tripoli Proper, but the subordinate dependencies of Barca and Fezzan. The sea line is more than six hundred miles in extent; but the country is almost wholly devoid of harbors. The interior of the country has not been well explored; only the coast region is known to Europeans. The districts between the mountains and the sea are a tolerably fertile and attractive country, suggesting agriculture, grazing, and the production of fruits. Foreign commerce supplies a part of the subsistence and comfort of the people; but this commerce is conducted almost wholly by Jewish merchants of Tripoli and other coast towns.

Place of the Tripolitans; means of subsistence.

CARAVAN ON THE MARCH.—Drawn by Eugene Girardet.

If we take a general survey of the population we shall find, besides the native Berber stock, Arabs, Turks, Mamelukes, Jews, and Negro slaves. In the rural districts the Arab population is said to exceed the Berbers in numbers and influence. The pursuits of the people are primarily agricultural and pastoral; but the Tripolitans have also

Mixed character of the race; pursuits and trade.

attained considerable facility in manufactures. Fine woolen goods and fabrics of goat's hair are here produced. These are made for exportation to foreign countries. From the interior ivory and ostrich feathers are gathered, as well as gold dust and many kinds of drugs and dyes. Spices, sugar, coffee, spirits, and weapons of many fashions are exported. Between Tripoli and the interior of the continent caravans pass back and forth with cargoes of merchandise.

TRIPOLITAN SHEIK—TYPE.
Drawn by Eugene Girardet, from a photograph.

Several languages are heard in the country. Of the Arabic, which is the predominant and learned tongue, we have already spoken. The native Berber dialect is in analogy with Coptic, but has not been so well developed into literary form. The people of all nationalities, with the exception of the Jews and a few Christians, are Islamites; but the Moors are not regarded as so faithful representatives of the faith as are the Arabs and the Egyptians. Many un-Islamite practices have sprung up among the wild Berbers, which the voice of the Prophet crying from the Koran can hardly overcome. Among these may be mentioned the use of wine, to which the Tripolitans are addicted, but not to so great an extent

The Berber language; prevalence of Islam.

as the peoples on the other side of the Mediterranean.

Governmentally considered, Tripoli is a semiïndependent state, under her own bey, or governor. It is a part or province of the Turkish empire, being divided into five districts, and these into twenty-five cantons, over each of which is set an officer called a motassarif. There is also a system of local municipal governments, over each of which is placed a native sheik. There is a system of judiciary, at the head of which is the chief judge, or kadi. The tax collectors are sent out from the seat of the empire at Constantinople, the schedule being arranged in the Mohammedan manner.

Government of Tripoli; attempts to educate.

For a long time the country has been civilly distracted by the conflicting policies of the successive Turkish governors. In the leading cities there are schools of some importance, and a pretense is made of cultivating the higher learning. Real progress in this respect, however, is impeded here, as everywhere, by the dogmatism of the Koran. Away from the seacoast and the cities the education of the people extends no further than instruction in reading, and this has for its end and aim only a knowledge of the Koran.

THEATER OF MEDEINA, TUNIS.—Drawn by Eugene Girardet, after a sketch of Saladin.

In Tunis the same ethnic character is

observable as in Tripoli. In the coast country Turks, Moors, Jews, and Christians are mixed together, while in the interior the population is made up of Arabs and Kabyles. The latter only are sprightly race, though densely ignorant. The Arabs are of the Bedouin order, and their pursuits here in the West are the same as in the Sudan. The Berbers in Tunis, as in all the Barbary states, live mostly in the broken country of the interior, where they have sustained themselves for many generations.

Population and historical vicissitudes of Tunis.

BERBER FAMILY OF TRARA TRIBE.
Drawn by Eugene Girardet, after a sketch of Lachouque.

The language of the country is generally Arabic The religion is Mohammedanism. The government has now passed under a French protectorate; but the old system of administration is partly retained. Tunis has passed through the same political vicissitudes as the other countries of North Africa, having received in addition to the primitive population colonies from Phœnicia, conquest from the Romans, subjugation by the Vandals, overthrow and restoration at the hands of the Mohammedan conquerors, to say nothing of ancient Greek and modern European influences. On the coast of Tunis, Carthage, enemy and competitor of Rome for the mastery of the world, was built.

true Berbers. It is said that the Tunisians, compounded as they are of many ingredients, are a handsome and

The people engage in agricultural pursuits, and also in manufactures and commerce. Wheat, barley, and corn have been introduced with much success. Olives, tobacco, cotton, indigo, madder, and drugs are heaped up in the Tunisian markets. In the interior hunting still constitutes a leading pursuit.

Vocation and products; distribution of the tribes.

It is not needed to elaborate upon the ethnic character of the Berbers in the several Barbary states. Algeria and Morocco also have a large element of this kind. Of the eight races who compose the inhabitants of the first-named country the Kabyles are preponderant. As in Tripoli and Tunis, they occupy what may be called the rear portions of the country, rising into the mountains. The Algerine Berbers, however, also descend to the plains and valleys, where they engage in agriculture and the cultivation of fruits. Here, perhaps, the Berber race is presented at its best estate. The people of this stock are industrious, energetic, and to a considerable degree prosperous. They have skill in handicraft; local factories are found in the Berber villages, where implements are made, including household utensils and weapons. The people produce fine carpets and leather goods, which they exchange in the seacoast towns for foreign merchandise.

The other classes of the inhabitants are the Arabs, numerous and powerful; the Moors, who are mostly a townsfolk; the Jews, who are the merchants; the governing Turks, the half-breeds, called Kolougis, who are the descendants of Turcomans and native Algerine women; Negro slaves; and, finally, a class of people called Mozabites, who seem to be the product of an African and Arabian intermixture.

Different race elements in Tunis; Berber manner of life.

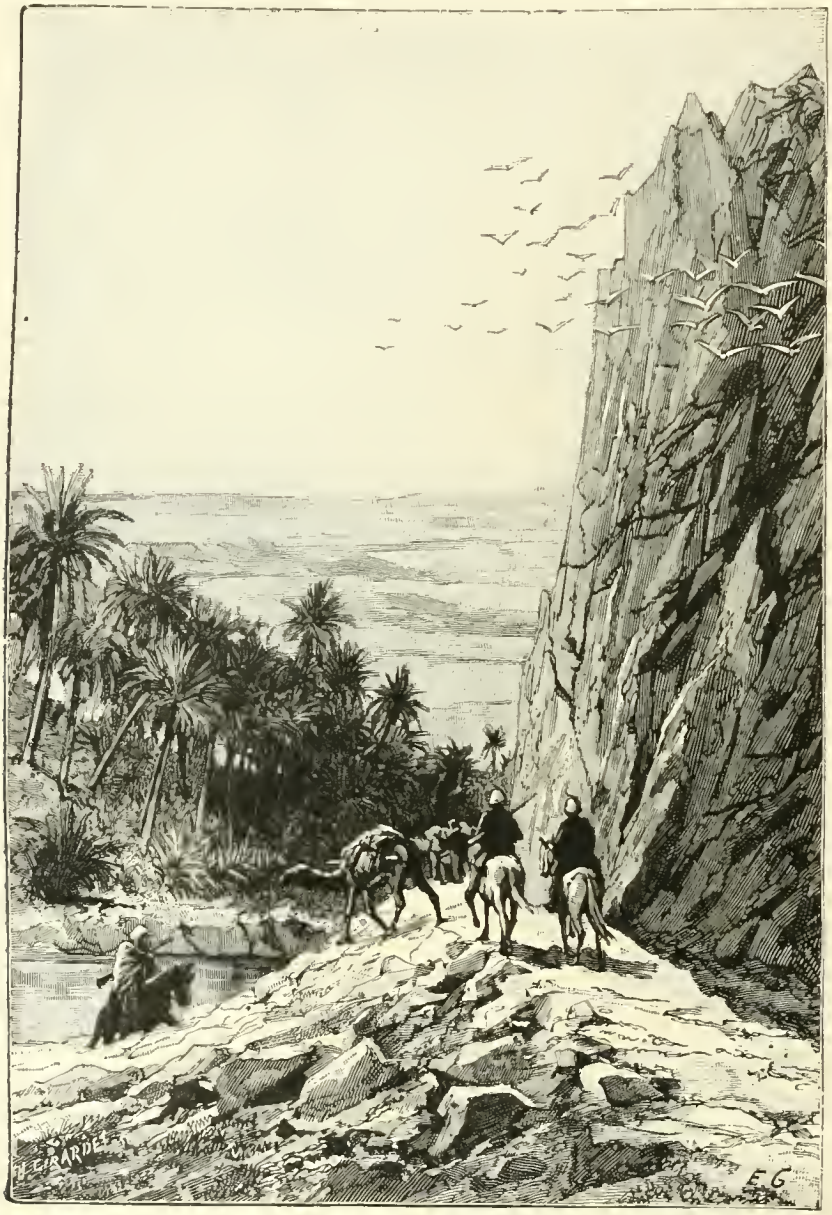
A general view of the Berbers shows them in occupation of the mountainous and hilly parts of Northern Africa. They occupy the Mediterranean slope of the Atlas. In the interior, where the barbaric life has been but little improved, many of the tribes are cave dwellers. Their resources are meager in the last degree, and they are constrained to supply their wants by plundering sorties into the lowlands, where the towns are frequently ravaged by the robbers. The Berbers of the Upper Atlas range are a strong, athletic people, capable of great endurance, patient at their tasks, and generally sedentary in their abode. They remain in their cave dwellings from November until April, and then devote themselves to the production of their annual crops. Pritchard has recorded an odd custom prevalent among them of shaving the fore part of their heads back to a line but little in front of the ears. The hair on the remainder of the head grows long, and falls down the neck behind.

The climate of the Berber country, except in the higher altitudes, is so mild that little clothing is required. Many of the Berbers wear only a single sleeveless garment of woolen cloth, fastened at the waist with a belt. In this costume they are seen tending their flocks and hunting.

As we descend northward from the Upper Atlas, we come to a more civilized class of people. These build villages of mud or stone, and in some instances slate-roofs cover the houses. Other tribes more nomadic are satisfied with tents. Hunting, small agriculture, and bee raising are the chief pursuits. The people of this lower hill range of country are still Berbers, as well as they of the more mountainous interior. We

Building and pursuits of the inland Berbers.

here reach the same kind of population as they who are extended through Tunis and Southern Algeria. They inhabit the Lesser Atlas, and it has been noted by travelers that each tribe takes the name of some particular range or group of hills, and call themselves the children of that range or group. Thus we have one tribe known as the Beni-Sala; another, the Beni-Meisara; signifying the sons of the Sala hills, the sons of Meisara, etc.

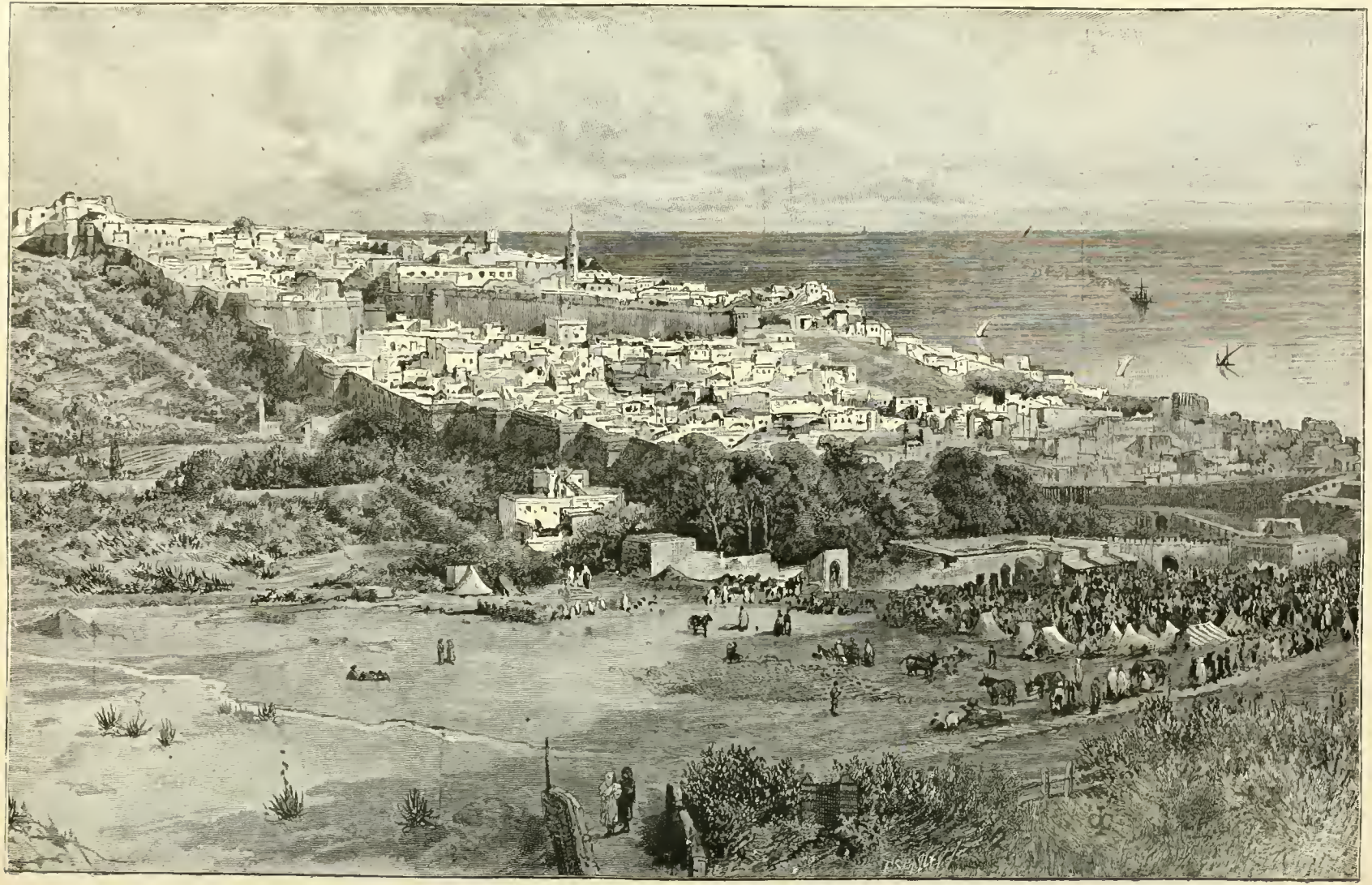


AT THE OASIS OF HAMMA.
Drawn by Eugene Girardet, after a sketch of Saladin.

In these hilly situations the huts of the inhabitants are built of the branches of trees, plastered and held together with clay. The villages are picturesquely located on mountain slopes One of the habits of the people is the preservation of their annual fruits and grains, under little conical mounds of earth, in a manner very like that which the western people of the United States until recently employed in preserving apples and potatoes during the winter. The industry of these Berbers extends to the working of mines, of which the Atlas range furnishes not a few, of lead and copper and iron.

We have spoken above of the Tuarik, or Tuareg, tribes as constituting one division of the Berber race.[1] The oases of Northern Africa, particularly that of Ammun, are

[1] These are also designated ethnically as the Imoshag races.



VIEW OF TANGIER.—Drawn by John O'Connor

inhabited by the Tuariks. They differ not much in ethnic characteristics from the other Berbers already described. Rozet has given us a fair description of the race. "The Berbers," says he, "are of medium height. They have brown complexions, sometimes blackish; hair brown and heavy, rarely light. They are spare in person, but extremely strong and nervous. The body is lithe and well knit, and the figure has an elegance which we find no longer except in statues. They have heads more oval than those of the Arabs, the lines of the face shorter but strongly defined. The beautiful aquiline Arabian nose is rather rare among the Berbers: the expression of the figure has a hint of the barbaric and the cruel. They are very alert and quick in intelligence."

The Tuarik tribes; Rozet's description.

The most westerly of the Berber states is Morocco. The country has the same general character, the same products and climate as that of the other North African states. Next to the Mediterranean there is a lowland region backed on the south by a hill country rising higher and higher into the range of Atlas. The country has, perhaps, six million of people. These are, first the Berbers, secondly the Arabs, and thirdly the Jews, to which we must add a certain admixture of Negroes. The last-named are mostly slaves, and be-

Character of Morocco; classification of population.

A DUAR OF THE BENI-HASSEN.—Drawn by G. Vuillier.

sides these there is evidently a Nigritian tinge in the national character.

Here, as in the other Barbary states, the Berbers are the oldest people. The rest are foreigners and invaders. Moreover, the Berber life in Morocco has an appearance of solidity quite superior to that of the Arabs. The latter are for the most part nomadic and dwell in tents, while the Berbers have houses of stone or sun-dried bricks. In the coast regions the Arabian and other foreign elements are predominant, while the Berbers are most numerous in the interior.

Historically, there is much of interest about this country and people. To the Romans it was known as Mauritania. There was a time when the country flourished greatly. The ruins of towns and cities that have survived the name and fame of those who built them are found in many parts. Some of the cities of the present day are of considerable importance. Such are Tangier, Larash, Sale, and Fez. Some of these are in a flourishing condition, and others in a state of decline.

Historical interest of the country and people.

The social system of the Moors—for by that name the people of Morocco are roughly designated—is based on Mohammedanism. Islam here, as in the other Barbary states, constitutes the bond of union between the different classes of the population. Indeed, there is considerable amalgamation under the influence of the religious tie, and an approach to a common character even of the Moors proper and the Berbers.

The religious tie amalgamates the people; food supply.

We may for the most part omit an account of the natural products of Morocco and the other means by which the people subsist. The food supply is mostly gathered from the country, which is not without abundance in the things sown. Fruits occupy a large place in the yield of foods. Oranges, citrons, lemons, limes, shaddocks, mulberries, walnuts, and chestnuts are so abundant as not to be neglected in the enumeration of the productions of the country. Here quinces and pomegranates are grown in as great perfection as in almost any other part of the earth. Dates, figs, and melons must be added, as also olives and grapes. Vineyards are frequent in all the more favorable parts of the country, and the interdict of the Koran hardly holds against the manufacture and consumption of wine. Wheat, corn, millet, and rye are produced in fair crops, but barley is the most abundant cereal. The potato has been introduced into the lowlands, and its cultivation is rewarded with good crops.

Morocco is to a considerable extent a wild, half-mountainous, half-desert country. Many fierce animals hold their lairs on the outskirts of the settled districts. These contend with man for the supremacy. The inhabited provinces have rabbits, squirrels, and monkeys. The bird-life is abundant, and presents many varieties of winged creature with which the traveler is unfamiliar. Of domestic animals, the camel is the most important, and the mule the next in order. The horse is much employed, but under that Arabian sentiment which forbids his subjection to heavy draught and servitude. The cattle of Morocco are said to resemble the Jerseys of England and America, and the sheep bear long, fine wool, highly prized not only in the domestic, but in the foreign market.

Animal life of Morocco; race descent of the Moors.

Any sketch of the people of Morocco would be seriously imperfect if it did

not include some reference to the Moors proper. Who are the Moors? The people of ancient Mauritania, corresponding geographically with the modern Morocco, were called by the Romans, Mauri. This accounts for the word, but hardly for the people. In point of fact, the Moors are a hybrid race, and are for the greater part descendants of the Moslems who were driven back from Spain into Africa at the close of the fifteenth century.

SULTAN OF MOROCCO—TYPE.
Drawn by C. Barberis.

If we look into the origin of this people more carefully we shall find that more than seven hundred years previously, at the time of the Arabian conquest of Northern Africa, the then natives of Mauritania were overcome by the Arabs and by the sword converted to Islam. This done, the Arabians amalgamated to a considerable degree with the people whom they called *Moghrebin*, or Men of the West. A composite race was thus formed, and it was this—mostly Arabian—which went over into Spain and conquered.

Arabian conquerors blend with the conquered Moors.

In that country an ethnic character was established by the Moslems through more than seven centuries of occupation. At last the Moors were expelled—obliged to fall back upon the African coast. There they were henceforth held as distinct alike from the Arabian population of that country and also from the Berbers. It suffices to say that the Moors proper are of Arabian descent, with a large admixture of Berber blood. They live mostly in cities, and constitute by their own social standards a sort of aristocracy.

Spanish Saracens returning mingle with the Berber stock.

The character of the Moors, as depicted by travelers, is little amiable. They are represented as effeminate in manner, intriguing in disposition, given up to sloth. Their habit leads to corpulency, though in youth the people of this stock are said to be slender and lithe. While they are superior in social accomplishments to the Arabs, they are not their equals in affability. It would appear that Morocco is destined to be one of the last footholds of slavery

Repulsiveness of Moorish character; the slave market.

on the globe. The slave market is here popular, the supply being derived from the Sudan and other parts of Central Africa.

Two principal languages prevail in Morocco: Arabic and Berber. The latter has a modified dialect, called the Shulluh. The Arabic is a deteriorated form of the classic speech of the Koran. In the different provinces dialecticism prevails to the extent of producing a jargon which may not be understood except by the people of given localities. Part of the deterioration has been effected by the African element in the population. The African tongue and lips are as little qualified to speak elegant Arabic as they are to pronounce French or English.

Arabic and Berber languages; the government.

The government of Morocco is a despotism. It has nearly all the bad qualities peculiar to the civil condition of the Orient. The so-called empire is independent. The sultan, or emperor, is a hereditary monarch, unrestrained by constitutional provisions, and a stranger to the regular administration of law. Those who aid him in the government are not responsible in the European sense of that term. The administration of justice is irregular, arbitrary, and barbarous.

SHOESHOP IN FEZ.

It can not be doubted that the bad reputation of Morocco in Europe and

America has been well earned by the haughty savagery, lawlessness, passion, and absolutism of the so-called government. Only by the sword and cannon's mouth has the emperor been compelled by civilized peoples to obey the commonest rules of international justice, or to heed the plainest requirements of the civilized life. The government has

The Moors have deserved their bad reputation.

and manufactures of both these cities are important not only domestically, but to foreign nations. Here ivory and ostrich feathers are gathered from the interior of Africa for the market of the civilized world. Here some of the finest leathers which the skill of man has thus far produced are made and exported to Europe and America.[1]

We have now followed the course of

PEAK OF TENERIFFE.

three seats: Morocco, Fez, and Mekines; but the imperial household resides chiefly at the first two.

The city of Morocco dates its foundation from the beginning of the eleventh century. At one time it is said to have had a population of seven hundred thousand. It has now fallen away to less than one tenth of that number. The city of Fez has a population of about ninety thousand, of whom fully three fourths are Arabs. The Berbers number about ten thousand, and the remainder are Jews and Negroes. The trade

Character and population of the city of Morocco.

the Hamitic race westward along the Mediterranean to the northwestern angle of Africa. Did that race proceed further to the westward? There are evidences that it did succeed in a wider distribu-

[1] It appears strange that the unprogressive peoples of the Barbary states and of the Turkish provinces of the Levant should acquire and maintain such extraordinary skill in the manufacture of fine leather. Scientific Europe and inventive America still pay tribute to the Arabs, the Berbers, the Turcomans, and in particular to Islam, in the matter of those superb bindings in which our classics, both profane and sacred, are proudly sent to the public. An edition de luxe can hardly go beyond the elegant, half-crushed Turkey levant, and the Bagster Bibles must wear their Mohammedan covers!

tion, and that the Canary islands mark the westernmost limit of its departure.

The Canary islands and aboriginal Guanches.

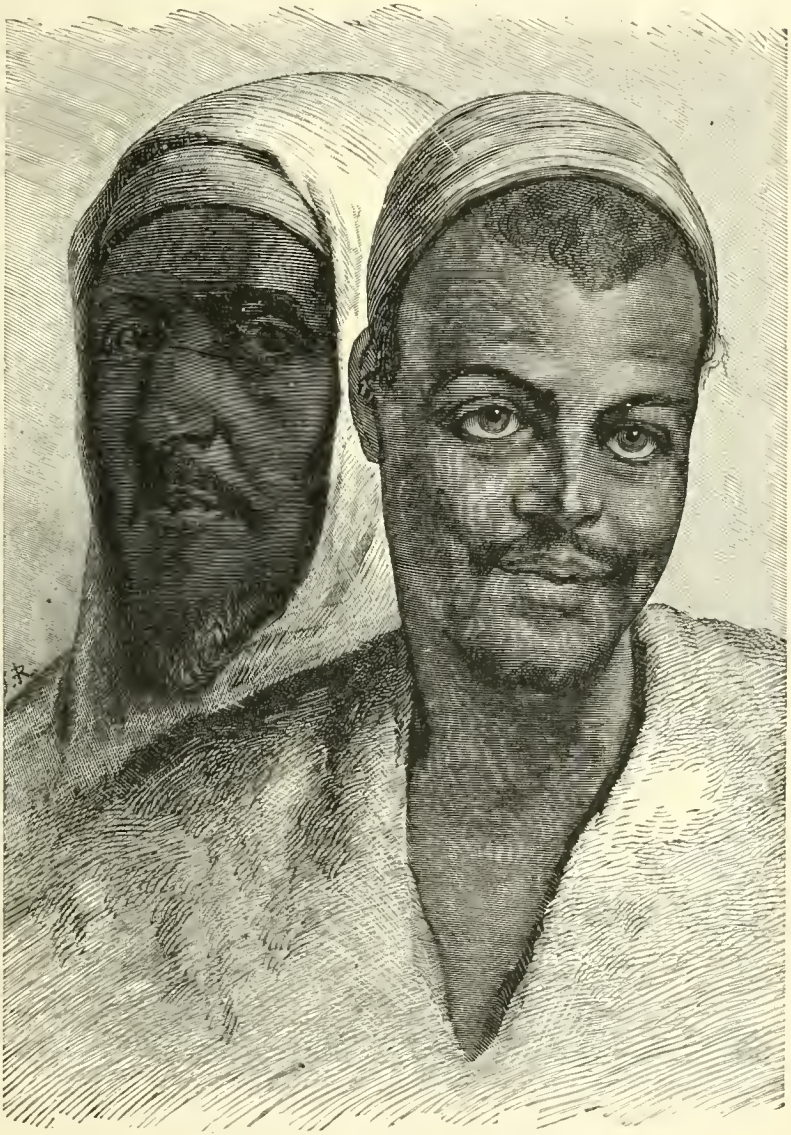
The former race of the Canaries was designated by the name of Guanches. If we are to trust the authority of Pliny, the islands in his day were uninhabited. At the present time Mohammedanism is unknown except by vague report among the people; so that we are at liberty to fix the peopling of the islands at some time between the age of Pliny (23–79 A. D.) and the Arabian conquest of Northern Africa; that is, the first quarter of the eighth century.

The strong probability seems to be that the inhabitants of the Canaries were derived from the adjacent parts of the African coast. If so, they were either of a common stock with the Berbers, or else ethnically akin to the ancient Iberians. When the Spaniards discovered the Canaries and found this people in occupation, they made a descent upon them in the same manner as they did subsequently upon the West Indies.

Question of their derivation; conquest by the Spaniards.

There was invasion and conquest. The Guanches were killed or conquered and reduced to slavery. Some, no doubt, accepted Catholicism and were intermarried with the Spaniards; so that by the beginning of the seventeenth century the old race was virtually extinct.

To what extent this ancient people entered into union with the conquerors, thus preserving their blood without a name, it were impossible to tell. Probably the residue of the inhabitants, who were permitted to live, were incorporated



BEDOUIN AND MOORISH PEASANTS—TYPES.
Drawn by Gustave Richter.

with the master race. Conquest in this respect has been very variable among different nations. Some conquerors preserve the aborigines; some destroy them. It was the policy of Rome to preserve all things intact. The Spaniards generally destroyed. In Mexico and the West Indies the old population survived, and blended somewhat with the conquerors. The existing traces of the Guanches, however, in the population of the Canary islands, are so slight as to be disregarded in the general estimate of races.

TUARIKS—ANCESTRAL TYPES OF GUANCHES.—Drawn by E. Ronjat, from a photograph.

For a long time the opinion prevailed that the Guanches were a people of gigantic stature and great prowess in war. The latter they may have been, but the supposition of the former is contradicted by recent scientific investigation which shows the skeletons of this people to be lower in stature than the average of Europeans. Further investigation has caught the remnants of the Guanche language, and the same has been found to be of a common derivation with the tongues of Northern Africa. Strangely enough, some of the names of places in the islands appear to be of Teutonic origin; but the most are Berber words, showing with approximate certainty the affinity of the original islanders and the people of the Barbary states.

Myth of the Guanches contradicted by investigation.

Here, then, we pause in our pursuit of those ethnic lines which for want of better nomenclature we call Hamitic. Winchell and some other authors have traced these lines still further to the south, into the West African Sudan, assigning the Fulah tribes of the Upper Niger to this stock. Whether or not this deduction be correct, the present condition of science would hardly warrant us in determining. We may conclude in general terms that the Hamitic stream flowed from the Egyptian reservoir westward through Barca, Tripoli, Tunis, Algeria, Morocco, to the Atlantic coast, and that the current was felt as far seaward as the Canary islands, and possibly southward into the Fulah country of the Sudan. The tribes of the Fulah, at least those of the Upper Niger, are clearly not Nigritian, and the assumption of a

Bending down of Hamitic lines toward Central Africa.

Hamitic origin, therefore, is as rational as any other.

Summary of the inquiry to this point of the treatise.

We here arrive not only at the westernmost and final distribution of the so-called Hamites, but at the extreme boundaries of the Ruddy races of mankind. We have followed those races, first of all, in the great Aryan or Indo-European development eastward and westward through a great part of the Asiatic continent—at least from Burmah to the Bosphorus. We have seen the still wider and stronger expansion of the same race throughout the whole of Europe. That continent is essentially—and has ever been—Aryan in its population. Whatever may have been the touchings here and there in the southern parts of the Semitic lines of distribution, the continent as a whole has belonged to the Indo-European family.

We have also pursued the Semitic evolution—the least comprehensive but the most comprehensible of all, still uncertain along the lines of its southern divergence; that is, uncertain as between the Semitic and Hamitic classification of certain parts. Lastly, we have taken up what we consent to call the Hamitic, or the Egypto-Asiatic, branch of the race, and have followed it to its final developments in the West. This seems to exhaust the Ruddy races as a whole—to present the extremes and all the intermediate variations of their evolution.

Extent and significance of the subject; Aryan triumphs.

We can not take leave of so vast a subject without remarking in general terms upon its extent and significance. Within these ethnic limits have been embraced the principal energies and achievements of mankind. Not that in this part of the field the vastest populations have been produced, but only that here have been found the strongest and most enduring manifestations of man-life on the earth at its best estate. Within these human boundaries have been established all those great and progressive societies by which the world has been brought out of the barbaric into the civilized condition. Here in particular the mind of man has flourished. Here those ambitions and accomplishments which mark the race in its higher moods and sublimer flights have been witnessed. Here thought has risen triumphant over matter. Here the great building of the earth has been achieved. Here art has blossomed. Here a knowledge of nature's laws has been attained. Here the cause-seeking instinct of human nature has been encouraged, until it has penetrated the mysteries, not so much of subjective being, as of the facts and phenomena of the strange cosmos which we inhabit.

Achievements and fame of the Ruddy races; turning to Asia.

It is among the Ruddy races that literature and song have glorified the records of humanity. Here the immortal things have been said and the imperishable things accomplished. The Ruddy races have been the races of history. They have made history. Without them history were not. It is they who have conquered and dominated their environment, and established themselves, and borne witness of their existence with indestructible memorials in all the countries which they have occupied. Hindu, Persian, and Greek Roman, German, and Celt; Chaldee, Assyrian, and Hebrew; Phœnician, Arab and Abyssinian; Egyptian, Copt, and Berber—all these have wrought alike—but with greatly varying measures of success—in the achievement of that human immortality which goes by the name of history.

But we are now to take our leave of these greatest of great peoples, and to turn, not without reluctance, into another quarter of the world, where we shall follow the lines of a different ethnic dispersion to results in strongest contrast with those considered in the preceding pages. Here we are to leave the Man who Blushes for the Man who Blushes not—for his brother of darker complexion who hides under a thicker cuticle of Brown the currents of the less enterprising, but far more abundant, blood of Southern, Central, and Eastern Asia.

Part Sixth.

THE BROWN RACES.

I.—MALAYO-MONGOLOIDS.

BOOK XIX.—THIBETANS AND BURMESE.

CHAPTER CXXIX.—IBERIANS AND BASQUES.

IN entering upon the consideration of the Brown races of mankind we must, if we can, find again our point of departure. The great field before us is Asia and the two Americas. If the Aryan races have been the noblest in achievement, those tawny peoples upon the estimation of whose character and destiny we are here to enter have been by far the most widely distributed. In fact, they have been distributed throughout the world. This is said of the world from east to west. If we accept the theory that the ancient Iberians and the Basques of the Spanish peninsula belong ethnically to the Brown races, then only the narrow strip of the Atlantic lying between the meridian of ten and twenty degrees west from Greenwich, and including only Iceland, with a portion of the extreme west of Africa, would be absolutely excluded from the new field of inquiry. The lines which mark the dispersion of the Brown divisions of the human race extend longitudinally into all other parts of the globe. The dispersion from north to south also is almost conterminous with the geo-

Wide geographical distribution of the Brown races.

SCENE IN BASQUELAND.—Middle of the Strait.—Drawn by G. Vuillier, from nature.

graphical possibilities of the earth as fixed by climatic conditions.

Besides this wonderful distribution—this extreme dissemination of the family under consideration—we may expect to find in the inquiry a like extreme of human conditions. The Brown races, though they have never risen to the height of a great civilization, present some of the strongest and most striking contrasts to be found anywhere in the human panorama. These contrasts include such phenomenal opposites as the wild Patagonian and the polite and refined Chinese mandarin; such as the indolent and effeminate Aztec and the flying nomad of the Asiatic steppes; such as the warlike Tartar and the primitive, unoffending native of Santo Domingo and Central America.

Extreme variations of ethnic character among them.

In the consideration of the Brown races of mankind a designating ethnic term is required for convenience of reference, if not for scientific exactitude. By this is meant some term corresponding to the word Aryan, which has been accepted with comparatively little objection as the race designative of the Indo-European peoples. Following Max Müller, and other inquirers who think as he does, we shall adopt for this purpose the term Turanian, and use it in the widest sense as descriptive of the Brown divisions of mankind.

The term Turanian, and reasons for its adoption.

In doing so we are well aware of the strong objections which may be urged against the adoption of this descriptive epithet. Turanian is said to be derived from the Ural-Altaïc *tura*, meaning nomad, or horseman. Its use, therefore, ought to be scientifically limited to the horse-riding tribes of Northern Asia and the peoples of corresponding habit among the aborigines of the New World. Ethnography, however, brings the peoples just referred to into race affinity with the Mongolians of Eastern Asia, the Malays and the Polynesian Mongoloids of the Pacific islands, as well as with other ramifications of the Brown division of mankind. It is, therefore, conventionally convenient to extend the term Turanian to all branches of this family of mankind—this for the want of some better appellative to designate the whole.

Another general remark may here be properly injected, and that is the midway position of the Brown races between the Ruddy, or White, on the one hand, and the Black on the other. If the theory of the monogenetic origin of the whole human race be accepted as correct, then we must regard the existing Brown races as representing the intermediate stages of the human evolution, having the Australians, the Papuans, and the Negroes on the one side, below and behind them, and the highly developed Indo-European peoples above and before them in the order of progress.

Midway place of the Brown between Ruddy and Black races.

Many evidences may be adduced to show the off-grading of the Brown peoples in both these directions. For instance, if we take our stand in the eastern parts of Southern Asia we shall find a comparatively near approach of the Malays to the Black races, particularly to that variety of ethnic life presented by the Australians. This is said of a people not intermixed with the Papuan stock, as is the case with the inhabitants of Micronesia, but of the pure Malayo-Mongoloids of Southeastern Asia.

The Brown margin is blended with the White and the Black.

It were easy to find other parts of the Brown selvage of mankind presenting an opposite approximation to the Indo-

European family. Some of the native inhabitants of the West Indies and of Central America were sufficiently ruddy in complexion—sufficiently refined and developed in bodily organism—to be easily mistaken for the more imperfect types of the Indo-European family. So that it is possible, as the advocates of monogenesis maintain, to discover and trace the varying threads of the human web from its darkest to its fairest strain.

AT THE PILLARS OF GIBRALTAR.
Drawn by John O'Connor.

In the following discussion we shall, first of all, glance at those divisions of mankind belonging to the Brown family lying to the *west* of the meridian of the pre-Mongoloid origin in Beluchistan, afterwards take up the principal lines of the dispersion of this stock eastward through the broader parts of Asia, and finally follow the dispersion into North and South America. The first of these lines extends, as we have seen in a former part of the present work, through Northern Africa. At any rate, the hypothesis of such a line has been thought necessary by some of our most expert ethnographers, in order to account for the Iberians and the descendent Basques of the Spanish peninsula.

Westward line of Brown distribution through Africa.

The question here presented is one of strong controversy. Whether we shall assign to the Iberians an Asiatic origin which will ally them ultimately with the great peoples of Eastern Asia, or whether rather they should be referred to a Celtic stem and thus be brought into affinity with the Gauls and the Romans, has not yet been made clearly to appear. On the supposition, however, that the former hypothesis is correct, it will be necessary to suppose a North African migration of a division of the Brown races of mankind, and the passage of that division, in prehistoric times, into the Spanish peninsula. The great principles of ethnology will not be disturbed whether we assign to the Iberians a Turanian or an Indo-European origin.

Controversy respecting classification of the Iberians.

The reader will understand that the classification of the Basques and Iberians

in the current chapter with the Thibetans and Burmese, under the general head of Malayo-Mongoloids, is remote and strained. Superficially, such an arrangement may seem to be logical and chaotic; but a larger view of the subject will clear the classification of its obscurity. It must be understood that the ethnic history of mankind presents many displacements—just as the geological history of the earth. There are fractions and fragments of the human race cast up in unexpected situations far from the original seats of race-eruption, and we are obliged in such instances to disregard geography in pursuit of the essentials of ethnic distribution. The treatment of the Basques and Iberians in this place has been suggested by considerations of this kind. If they really belong, as is believed, to the Brown division of mankind, then the stem by which the race is attached to the general scheme of the human family must reach far to the East and fix itself to the Mongoloid stock of Asia and the Malaysian islands.

Iberians and Basques represent an ethnic displacement.

As far back as the times of Karl Wilhelm Humboldt the isolation of the Iberians among the races whereby they were surrounded was noted by that philosopher, who declares that they "belong to the very oldest stock of the European nations." Linguists have found that the speech of the Iberians and the modern Basques is out of all affinity with the other languages spoken in these parts of the world. To account for these facts by the presence of an Asiatic Mongoloid race in the heart of Spain, does not unduly strain the conditions which are known to have prevailed in the prehistoric ages. The most critical geologists are agreed that within the human period Gibraltar, instead of being a strait connecting the Mediterranean with the Atlantic, was an isthmus joining Europe with Africa. Just as the latter continent is united at its northeastern extremity with Asia by the isthmus of Suez, so afortime it was united at the northwestern angle with the Spanish peninsula. Over such an isthmus it would be easy for migrant tribes to pass and repass, to colonize and to conquer, according to their numbers and prowess.

Linguistic indications and geographical possibilities.

A careful antiquarian study of the subject before us has shown the evidences of the existence of a Mongoloid race moving westward through Northern Africa. No such traces have been discovered in Southern Europe, but in the Mediterranean islands such indications have been found. We may therefore conclude with the reasonable probability that if the Iberians and Basques are really of Turanian derivation, then the route of their dispersion lay in the direction, and the migration was effected in the manner, here described, namely, by North Africa from the East.

Antiquarian inquiry shows Mongoloids in Europe.

Assuming that these deductions are correct, it is our part in this connection to note the character of the two peoples referred to. The Iberians, holding the southern slope of the Pyrenees, were known to the ancient Mediterranean nations. They were then regarded, as they have been since, as the aborigines of Europe. They were already in occupation of their country when the Celtic conquests occurred in France and Spain. They overlay the Pyrenees as far north as the river Rhone, and were found in some of the Mediterranean islands as well as in their chosen mountainous districts. They were generally associated, socially and politically, with the Lib-

Ancient distribution of the Iberian race.

yans—another circumstance tending to confirm the supposition that Iberian occupation of Spain was originally out of Africa.

One feature of the dispute relative to this race is whether the Celts or the Iberians were first in the peninsula. Ethnology at the present time decides in favor of the Iberians. This leads to the conclusion that the subsequent Celtic conquest of Spain was only partial, and that the invaders and the Iberian stock were mingled together, so that they became what is known as the Celtiberian race. This stock would correspond to what we call the Anglo-Normans in England. It was in this character that the people, broken up into tribes in various stages of civilization, became known to the Greeks and Romans.

Question of priority between Iberians and Celts.

PEASANT OF SAINTE CHELY—TYPE.
Drawn by G. Vuillier, from nature.

Our knowledge of the Iberians is meager in the last degree. Their presence in the peninsula is frequently mentioned by the Greek writers on history and geography. A few inscriptions have been found, but their decipherment has been a matter of great difficulty. Quite a collection of coins of the Iberian and Celtiberian periods have been recovered, but these, made as they are in imitation of the Roman coinage, have thrown but little light on the civilization and manners of the race. The names and imagery on the Celtiberian coins have been identified in part with the workmanship of the Old Latins and the Oscans. An alphabet has been reconstructed, but its affinity with other literal systems employed by the peoples around the Mediterranean has not been clearly ascertained.

Meager knowledge of Iberian and Celtiberian races.

For these reasons we are in great measure thrown back upon the descendent race of the Basques for our knowledge of the ancient stock. The Basques are one of the most peculiar and interesting of the smaller peoples of Europe. They and their country are easily distinguished from all others, alike by the character of the inhabitants and their language and manners. The Basque provinces lie nominally within Spain, but such is their political condition, and such the spirit of the race, that they are virtually independent. The method of government is essentially republican.

Place and numbers of the Basques; the language.

The Basques proper, including those of France along with those of Spain, number more than half a million. Their institutions are quite dissimilar from those of either country to which they belong, but the dissimilarity on the score of language is still much greater.

Basque is known in the native tongue as *Eskuara*. The study of this speech more than any other single circumstance—more, perhaps, than all other circumstances together—has determined the classification of the Basque people with the Asiatic Mongoloids. Philological inquiry has shown, negatively, that the Basque language can *not* be classified with any Aryan or Semitic tongue. We have seen in the foregoing parts how the Hamitic languages, on the whole, conform with a fair measure of exactness to Semitic models. It is a matter of the greatest surprise to find the speech of the Basques more like that of a Chinese or North American Choctaw than it is like Arabic, Greek, Spanish, Latin, or German.

The Mongoloid speech determines race relationship.

Since a Mongoloid tongue in the Spanish peninsula can not be accounted for except on the ground of a Mongoloid derivation for the people who speak it, we must decide that the Basques belong to the Brown, or Turanian, group of nations, rather than to any division of the Ruddy races. The linguistic argument seems to forbid any other conclusion. Time and again the inquirer into the connection of Basque with European languages is reminded, in the investigation, of the relation sustained by the North American Indians and their languages to the peoples and tongues who have become dominant on our continent.

Peculiarities of Basque grammar; literary fragments.

The speech of the Basques can hardly be made to conform to grammatical rules as the same are understood by Indo-Europeans. The Basque noun has no distinction for gender. It has, however, a system of affixes which subserve the purposes of declension, and in the case of verbs the purpose of mood and tense. The affix system is so extensive that not only the person, number, and case of nouns, and the mood and tense of verbs, are determined, but the rank and other relations of the subject—a feature of speech for which we should look in vain beyond the limits of the Turanian nations. Basque has the power of easy assimilation from other tongues. It takes in what pleases, but at the same time modifies the expression so as to make it conform to the orthographical and orthoëpical style of the vernacular.

The language of the Basques we are hardly able to trace back for more than

BASQUE TYPE—A CAUSSENARD FROM SAINTE ENIMIE.
Drawn by G Vuillier, from life.

four centuries. Beyond that date it is lost in obscurity. Only small fragments of literature have been recovered. The earlier writings differ from the current Basque as much as Middle English differs from that of the nineteenth century. We can, however, by induction carry the linguistic scheme back through the Celtiberian epoch to the Iberian period proper. It can not be doubted that from the latter the modern language has descended with only incidental modifications by foreign contact and influence.

The manners and customs of the Basques have been a theme of great interest to modern times. The same may be said of the institutions of society, such as government and law. Each of the Basque provinces has its own parliament, a body made up of representatives who are in part elected by the people, and partly determined by lot among the property owners of the given parish. Each parliament appoints a committee to serve ad interim, to enforce obedience to law and custom, and to stand for the province in all negotiations with the Spanish authorities. There is also a triennial parliament of all the provinces; but this usage has grown up, not by constitutional provision, but, as it were, by common law.

Manner of government in the Basque provinces.

BASQUE PEASANTS OF IRUN—TYPES.
Drawn by Gustave Doré.

We are indebted to Lunemann for one of the most elaborate and picturesque descriptions of the person and character of the Basques. In his *Travels in the Pyrenees* he has given us the following character-sketch of the people:

"The Basques, such as they are at present, both men and women, have in their appearance a charm which may not be found in any other division of the human race. The men, of medium stature but finely proportioned, show signs of strength and activity. The proverb, '*to run like a Basque*,' is perfectly correct. The light costume, adapted to the climate and to the manners of the people, permits the bodily movements to be seen naturally and more gracefully than those of any

Lunemann's sketch of Basque characteristics.

DAIRY MAID AND CHILD—TYPE AND COSTUMES.—Drawn by Gustave Doré.

other people. A brown jacket, negligently thrown over the left shoulder, a red waistcoat open, a shirt always spotless, tight pantaloons bound in at the waist with a red sash, blue or brown stockings, elegant sandals made of flaxen cords and fastened with red ribbons, form the costume of the young Basque. The head is covered with a little flat bonnet which he sets on one side, or the hair is gathered up in a net of silk.

"Ordinarily, the Basque does not bear arms; but he rarely omits his iron stick, which in case of a scuffle he knows how to use with marvelous skill, both for attack and defense. It is difficult to give an adequate idea of the beauty and charm of the women—an idea which even approximates the reality. What shall we say, if not that they have the most beautiful proportions, the finest figures, the most charming complexions—that their arms are beautiful, their hands perfect, their feet small, and that all is in most perfect harmony with a true Grecian profile! It is impossible to make one understand how all these charms are enhanced by an indescribable airiness of all the movements, by the grace of the walk, by the sly smile which lingers around the coral mouth and kindles with a new light their black eyes, already so luminous; to describe with what address they throw into the air their distaffs, or keep poised on their heads the little earthen jugs; with what art they bind around the head their handkerchief with the corners hanging behind; to make one understand to what extent their white felt hats become them, their red neckerchiefs and their scarlet petticoats; to paint the fire of their glance, the pantomime of their limbs which accompanies their talk!

Appearance, costume, and personality of the peasants.

"We might well reproach a little these enchanting creatures with the charge of coquetry and a certain frivolity; I have reason to believe, however, that in such accusation the appearance is mistaken for reality: the roguish tone, for instance, with which they address all strangers, saying in their native tongue, *Lgun hon Jauna*, the sly style in which they ply them with conundrums; their disposition to be laughing and joking always, may well be accepted as a form of naïvete, and may pass simply for facility of disposition. At least to me this assumed lightness would appear to be scarcely consistent with the profoundly religious spirit, with the innocence of expression, with the reserve couched in all their actions, with the modesty in every movement which I have found from Ustarritz to Hasparren, and in other border provincial towns. For the rest, the severe restraint which the men impose on themselves in presence of the women, and which forms a marked contrast with the freedom of manners peculiar to the French and the Germans, appears to furnish an irrefragable proof of the correctness of my opinion.

Naïvete of the Basque women.

"The Basque is active, persevering, and brave, as are all men who have vigor and activity. As a soldier, he is not adapted to service in the line, but in small warfare he makes an effective battleman, becoming redoubtable before the enemy. His blood is as hot as his climate; his courage as immutable as the rocks; his onset as impetuous as the sea which washes his coasts. The profound religious sentiment which animates him no more than suffices to hold his fierce passions in rein, and at times anger overrides religion. However, he

Intellectual and moral traits of the people.

is incapable of the vengeance of the Spaniard, and is as hospitable as he.

"The profound reverence with which the Basques speak of death is a trait characteristic of the race. It is probably on account of this reverence that they show in case of death such exaggerated marks of grief as otherwise men give only on occasion of the death of parents.

France except as a foreign land. The Basque is honest in trade. He does not exhibit greediness, and contents himself with moderate gain. In his solitary situation he has escaped the vices wherewith the surrounding nations are so deeply tainted. It is rare that the herdsman of the highlands descends

War passion and native honesty; shyness in intercourse.

PEASANTS WITH WILLOW BASKETS.—Drawn by Gustave Doré.

On such occasions they tear their hair and beat themselves. The government has forbidden these excesses under severe penalty.

"The Basque devotes himself with passion to small warfare, and finesse wherever he can employ his force and skill to advantage. He knows no country other than his own mountains, and to the present day he does not speak of

from his mountains, and when he does so it is only to sell a goat 'in the city manner.' Thus a stranger to intellectual culture and to the manners of our century, he skirts close to the primitive estate of nature, and is moreover content with his own ignorance.

"The Basque husbandman, better acquainted with life, frequents the fairs, and there he acquires a modicum of

French. He does not, however, carry back to his retreats the new manners and politeness of his neighbors; but he receives the stranger who comes visiting to his house with the hospitality and free bonhomie of the ancient régime."

This remote emplacement of a branch of the Brown race in the Spanish peninsula is one of the most striking facts in ethnographic history. In most cases the race removal from one part of the earth's surface to another has left its traces en route, so that the antiquarian and the ethnographer are able to follow the line of departure with clearness and precision. In the present instance we are left in great measure to hypothesis in our attempt to trace the westward stream of the Brown division of mankind to the locality and the people whom we have just been describing. On returning to the point of departure and beginning our explorations eastward, we shall not find the lines of migration to be seriously disturbed or the places of development to be so dissociated as to confuse the inquiry. Let us, then, take up what may be called the Southeastern Stream of the Asiatic Mongoloid division of mankind, arising from the Thibetan plateau, and follow it to its results.

Picturesqueness of the Basque situation and character.

CHAPTER CXXX.—RESOURCES OF THE THIBETANS.

IT appears clear that an early ethnic separation took place between the Mongoloid races by which they were parted into a Malayo and an East Mongolian branch. The former, in a general way, bent down in their course into Southeastern Asia and contributed their populations to the countries extending from Burmah to the Hoang-Ho. The latter flowed further to the north, contributing the great central Mongolian family, and ultimately the peoples of the greater part of Northern and Eastern Asia. It will be convenient in the present inquiry to begin with the Malayo-Chinese, and in doing so we approach, first of all, Thibet and the Thibetans.

Division of Asiatic Mongoloids into two families.

In selecting this race as the beginning of our Asiatic inquiry, a general fact will be noted by the reader, and that is the great distance from the supposed point of origin to the emplacement of the nearest existing Brown races of men. We have just seen in the preceding chapter the amazing reach of the hypothetical line by which people of this race were carried *westward* from the countries north of the Arabian sea through a good part of Western Asia and the whole of Northern Africa, without dropping a single ethnic stock which we may examine in any living race. Such a supposition, however, seems to be necessary in order to account for the presence of the Iberians and the Basques in Spain and Southern France; or else we are driven to reject the theory of the monogenesis of the human race.

Great distance of Brown races from point of origin.

Here, in Asia, on the other hand, we find the Thibetans emplaced in a region nearly thirty degrees of longitude *eastward* from their point of departure; or, if we add the western to the eastern de-

CAMP OF THIBETANS—TYPES.—Drawn by A. Paris, from a photograph.

parture, we find a distance between the Basques and the Thibetans of one hundred degrees, or nearly one third of the measurement of the earth's circumference. The fact here presented is, however, only the beginning of a series of like phenomena by which the world-wide distribution of the Brown races has been effected. It were not far from the truth to say that the Thibetans and the Basques of the sub-Pyrenean region are near kinsmen according to blood and ethnic affinity, just as the Hindus and the English people are as nearly akin—perhaps more nearly akin—than the Scotch Highlanders and the men of London!

Eastward and westward departure of the Brown peoples.

The country of Thibet is, on the whole, one of the most elevated on the globe. Politically, it is a part of the Chinese empire. It is supported on the south by the immense bulwark of the Himalayas. On the north it is buttressed by the Kuen-Lun range. The country is an immense plateau, having a single great stream, the river San-Poo, dropping into the Brahmapootra, as the channel of its drainage. Besides this, there are many interior lakes which gather the waters of the highlands and hold them independently of any outlet. On the side next the Himalayas, Thibet rises to a height of seventeen thousand six hundred feet above the sea. From this the country descends to a level of about ten thousand feet in some of its lower parts. It is, however, on the whole, the highest habitable region of the earth, the very crest of the world.

Geographical situation and features of Thibet.

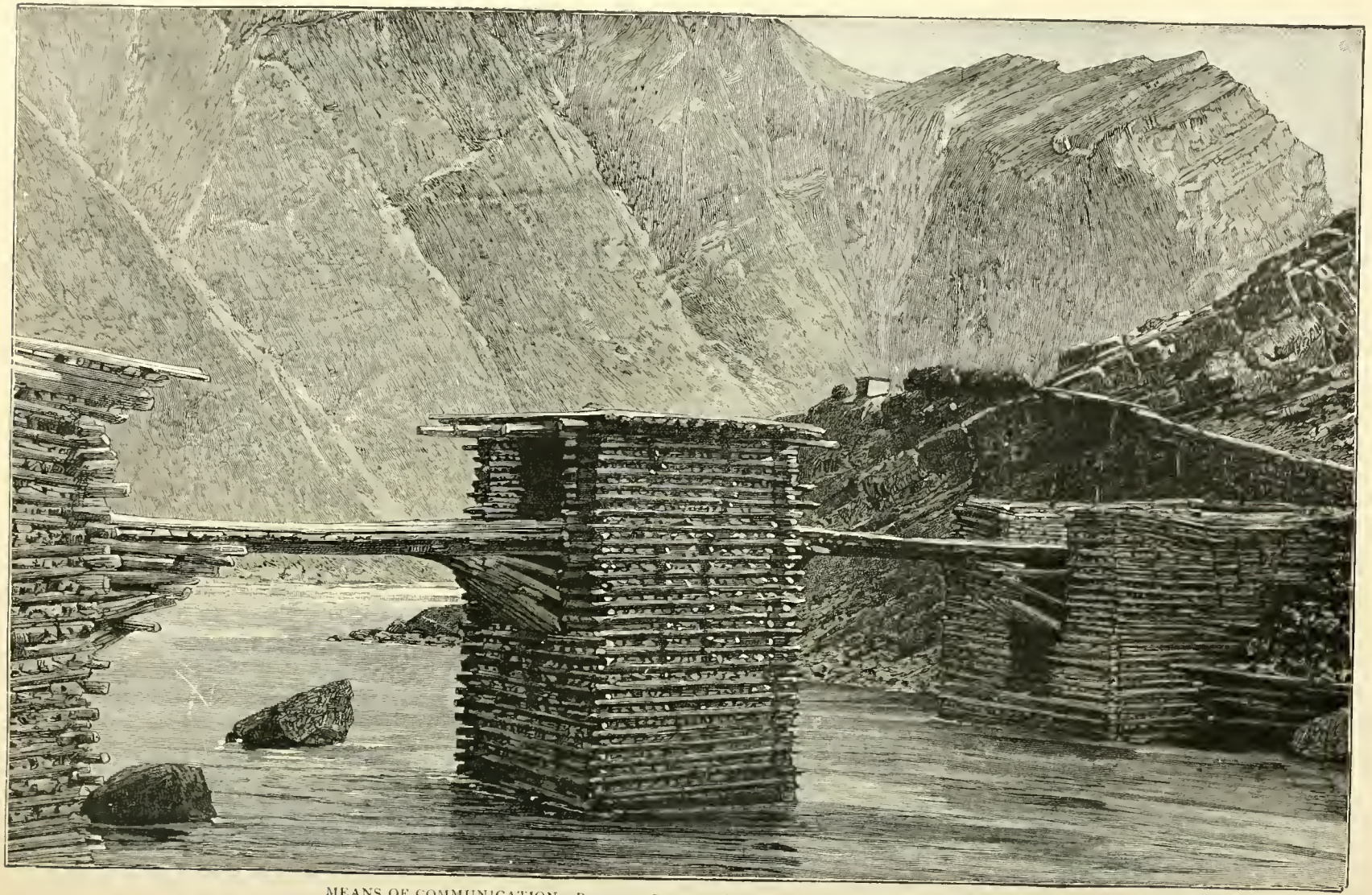
It is not our purpose here to describe at length the peculiar characteristics of this remote and unknown table-land of the East. It may suffice to note a few of the leading facts calculated to affect in a marked degree the character of the inhabitants. One of the first of these circumstances is the climate. The situation is such as to indicate a semitropical and temperate zone; but the great elevation contends successfully with the latitude, and the temperature approximates that of the northern climes.

Severity of climatic conditions; elevation of country.

In the higher parts of Thibet the thermometer falls below the freezing point every night in the year. In some parts the ice is perpetual, except when exposed to the direct action of the sun in summer. The mean temperature of January is about eighteen degrees, and that of July sixty-one degrees. The American reader must remember that the whole region lies, on the average, at as great an elevation as the higher parts of the Rocky mountains! In general, the winter presents a vast area of unbroken snow. The rivers and lakes are deeply frozen. All roads are covered with ice, and the country is swept with biting winds, generally blowing from the north and west. In some parts of the country snowstorms occur as late as the after half of May. After this, however, the rigor breaks and vegetation rapidly appears. Though to the vision of the traveler the country does not appear to be mountainous, the more experienced sense detects in the rarified transparent air and stretch of vision the unmistakable evidences of the great elevation.

We find present in these conditions the antecedents of the nomadic and pastoral life. Here, also, trade would be undertaken by the caravan. Here there would be an isolation of race, a peculiarity of institutions and customs little affected by foreign intercourse. We know, historically, that Thibet has been, on the whole, as little explored — is regarded as quite as inaccessible—as

Suggestions of the pastoral life and trade by caravan.



MEANS OF COMMUNICATION.—Bridge of Sougomba (Thibet).—Drawn by Taylor, from a photograph.

any other region of Central Asia or indeed of the world.

The natural products of the country are such as might be expected in a dry, cold atmosphere at so great an elevation. As a rule, European vegetables and fruits can not be produced in Thibet. Only in some of the lower valleys are these products possible. The vegetation

Products of the forest, garden, and orchard.

HEAD OF THIBETAN ANTELOPE.
Drawn by Clement, from a subject in the museum.

of the upland plain is scant. On the steppes pasturage is found of fair quality for a considerable part of the year. On the open plateau no forest trees are known. On the mountain slopes limited growths of cedar and birch are found. In those favoring localities where European products are possible, the apple, the apricot, the peach, the pomegranate, the fig, and the grape are grown with a measure of success. Above a given elevation, however, all of these disappear. On the plain wheat and buckwheat and barley are produced and constitute one of the principal means of support. This brief list of products includes nearly all that spring from the soil.

The mineral wealth of the country, however, is of considerable importance. Salt is produced in great abundance. Nearly all the lakes are saline, and it is easy to gather from mere solar evaporation all the salt necessary to meet the demands of exportation. There are also mines of borax that might be of great importance under the management of a better industry. Thibet also possesses mines of gold, silver, mercury, and lead. Some parts of the country abound in precious stones, among which are included the lapis lazuli. The gold product is sometimes found free in the sands of rivers, and is sometimes included with quartz and other varieties of plutonic rocks.

Variety of minerals; gold and precious stones.

In the matter of animal life nature was more prodigal than might have been expected in such a situation. The Thibetan rivers abound in fish, and wild fowl are plentiful. Both of these varieties of life are allowed to multiply and flourish with little interference on the part of man; for Lamaism, the dominant religion of the Thibetans, forbids the use of fish and fowl as food. The most valuable of the domestic animals are the cashmere, or shawl, goat and the musk deer. There are also found the Thibetan, or long-haired, sheep, the yak, the wild goat, the wild ox, the Asiatic buffalo, the fox, the wolf, the lynx, the ounce, the bear, and finally—and most dangerous—the tiger.

Abundance of animals; the principal species.

Though Thibet has been regarded as one of the most inaccessible regions of the globe, the people have nevertheless been able to establish commerce with several of the surrounding na

tions. Even the wall of the Himalayas has not sufficed to prevent communication with India. Geographically, the country lies on the direct route between China and the Indian peninsula; but the lines of conquest and political adventure have been drawn around it. Even Genghis Khan did not attempt by this route to prosecute the conquest of the world.

Commerce of the Thibetans; lines of communication.

But commerce is more ingenious than war. She readily finds avenues of approach and communication through otherwise impenetrable districts of country, and the same may be said of missionary adventure. There is scarcely a region on the earth so inaccessible that religious zeal will not readily find it out. Nor may we fail to commend that feature of human life which brings into intercommunication the different parts of the earth's surface—for purposes of philanthropy or gain—which the conqueror would not essay to find.

LOADED YAK.
Drawn by Barbant, from a photograph.

However this may be, trade has been opened with Thibet, and the products of the country, both natural and artificial, are found in the remote markets of the world. Thibetan commerce is based upon the industrial arts of the people rather than on the native products of the country. The Thibetans have shown an ethnic aptitude for certain kinds of manufactures and practical arts. Since the Thibetans became known to the people of the West they have not failed of admiration for their modicum of ability in artistic and useful industries. Among their manufactures may be mentioned, in the first place, the making of

Principal articles of manufacture and exportation.

sword blades, sabers, and other warlike weapons of iron. Their products in this industry, while they are not comparable with those of Syria and, perhaps, not as good as those turned out from some of the factories of the Western nations, are, nevertheless, of a high grade of excellence, and are greatly prized throughout Asia. Such articles may be seen in the shops of France and Spain.

On the whole, the woolen product is the leading commercial value of the country. This is said not only of the raw staple, but of manufactured goods. Weaving is one of the principal industries. The fabrication of woolen goods

Woolen goods the staple; important foreign markets.

WEAVING AT ABDULLAH.
Drawn by H. Vogel, from a photograph.

is practiced with great success. The Thibetan webs issue from the looms in narrow strips, scarcely more than ten inches in width. The fabric is of the finest quality. Not only is the weaving of first class excellence, but the coloring of the threads and the designs have excited the admiration of all the peoples into whose markets the product of the Thibetan looms has made its way.

The fleece of the shawl goat and the various fine breeds of sheep afford abundant materials for the manufacture of fine woolens, particularly of those superb Thibetan shawls which are so greatly coveted by the fashionable ladies of the West. Many kinds of weaving of fine and coarse articles are practiced. The weaving merchants and manufacturers look chiefly to the markets of China; but they also expect to find sale for their products in India, Persia, the west of Asia, and even among Europeans. One of the valuable manufactures is sacking, which is in much demand in China and elsewhere. Blankets, also, are produced in great quantity. Nearly all the usual forms of woolen manufacture are found yielding their profits to native industry.

The commercial habit is strong upon the Thibetans. A large measure of industrial skill is turned to working in gold, silver, and precious stones. The artisans of this class are good lapidaries, and their products are admired wherever they are exposed for sale. The manufacture of leather goods is also extensive and successful. One of the articles of export is yaks' tails, which are sent abroad in great quantities, not only to China, but to India and other countries where they are in demand as articles of ornament, of military regalia in particular.

Other industrial arts and commodities.

In Thibet Proper, with her estimated area of eight hundred thousand square miles, the making of roads for commercial uses and travel is not difficult. In large districts of Great Thibet few obstacles oppose the progress of the traveler or trading company across the open

Methods of communication and commerce.

TRADERS AND MOUNTAINEERS.—Loading the Yaks.– Drawn by A. Paris, from a photograph.

plain. Commerce is carried on for the greater part by means of caravans. Here the traveler may see as in no other part of the earth the yak and the sheep employed as beasts of burden, carrying their small packages of merchandise through difficult mountain passes that might not well be traversed by animals of greater capacity.

Thibet has two principal emporia of borders. It is one of the peculiarities of the country, industrially considered, that its trade capitals are on the borders and not in the interior.

The import trade, as well as exportation, is large and important. China sends her silks of every variety. The Thibetans might produce these fabrics for themselves, as the mulberry tree grows well in the lower parts of the country

LAMAS OF BATANG.—Gravure by Krakow, from a photograph.

trade, where the caravans meet those from China, Mongolia, Nepal, and other parts of Eastern and Southeastern Asia.

Emporia of Nigarchi and Lassa; the import trade.

These commercial markets are Nigarchi and Lassa. In these, in the months of December and January, the bulk of the annual trade is transacted. There are four principal commercial roads which have their origin from the city of Darchiendo, radiating sometimes for nearly a thousand miles toward the Thibetan and the silk worm flourishes; but the manufacture of silk involves the killing of the worms, and this Lamaism will by no means permit. China also sends her carpets, her earthenware, her hardware. There is a large trade between Thibet and Mongolia, from which country horses and new breeds of sheep are imported, together with saddlery and other forms of manufactured leather. All of the countries of Southeastern Asia round about send their respective products to

LAMAS OF LASSA—TYPES.—Drawn by Riou, from a photograph.

the Thibetan market towns, where they are exchanged by barter for the products of the country. The balance of trade is in favor of the Thibetans. The outlying lines of commerce extend into British India and to Russia, thus opening commercial intercourse with all parts of the world.

Such are the products and such the trade of this remarkable country. The aptitude of the people for commerce — according to their own fashion—has been noted by all who have penetrated this remote plateau spread out half-desertwise under the sky. We here consider the means of subsistence simply as affecting the national character. On the whole, the tendency of the native products and the articles of importation has been to produce an Asiatic rather than a European or Western type of manhood. The foods eaten are not highly nitrogenous, not costly, not difficult to obtain. This is said of the native products and of the imports alike. The people are little addicted to the use of stimulants. Opium has not yet poisoned the national life, and though tobacco is imported in considerable quantities, its use is by no means general or seriously hurtful. The drink of the domestic board is what is known as "brick tea:" that is, a coarse kind of wild tea pressed into blocks—a native product of Se-Chuen. The standard tea of China is not produced or used in Thibet. As yet the national development has followed natural lines, and the character of the people is the simple product of simple conditions.

Commercial habits those of Asia; use of "brick tea."

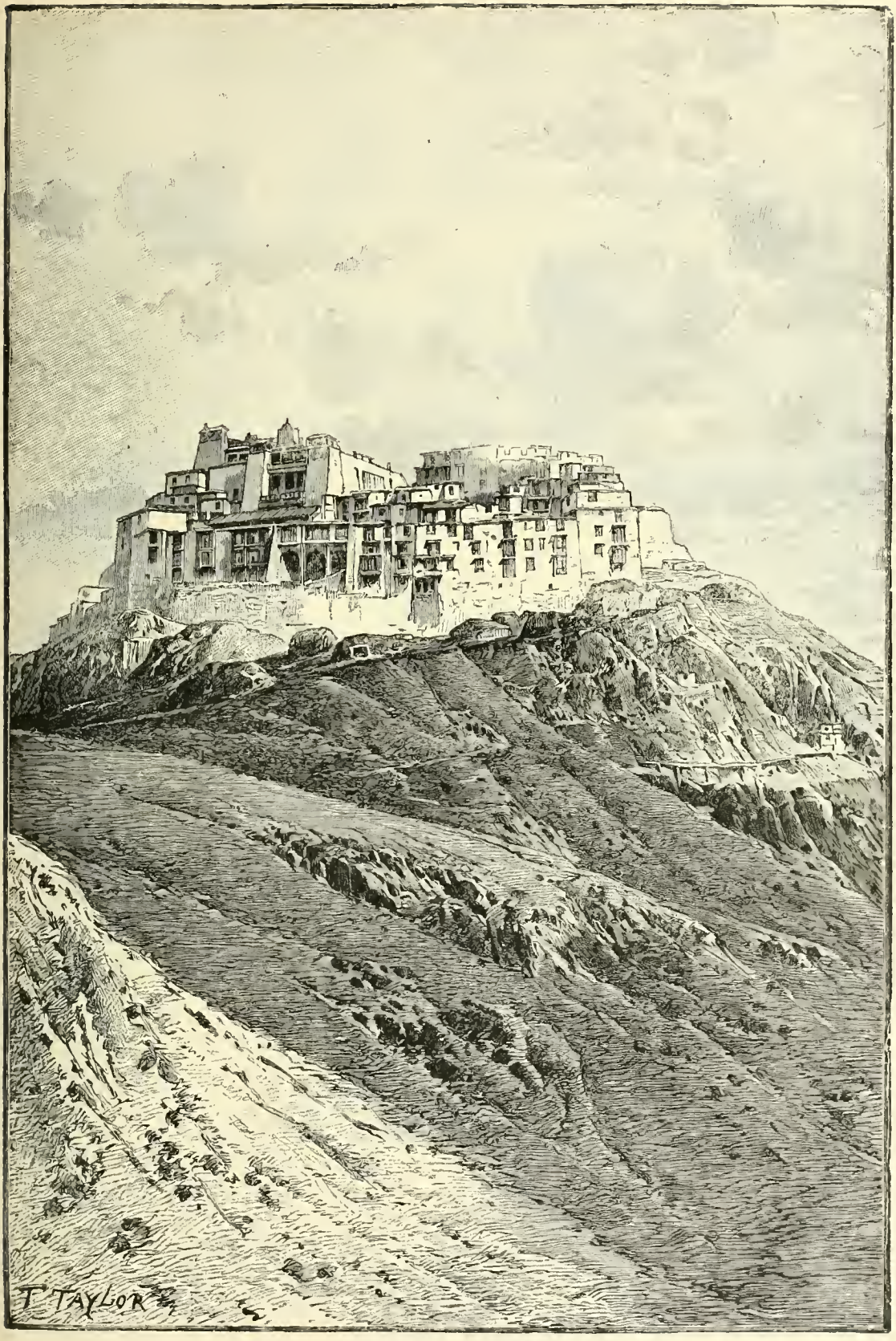
The population of Thibet is fairly well divided between the country and the city life. Perhaps we should say the town life; for the cities are not numerous or of the first class in population. The most important of all is the metropolis Lassa, one of the most celebrated cities of the upland of Asia. The reader need scarcely be told that in Lassa he reaches the center of a peculiar form of civilization and of religious belief. Lassa is the heart of that corrupted type of Buddhism which is known to mankind as Lamaism. In no other part of the world has any form of religious belief left upon society so strong an impress as here in the heart of Thibet. No other country, not even Spain or Italy, so much abounds in convents or so swarms with monks and ecclesiastics as does the city of Lassa. The lamas alone number nearly eight thousand!

Distribution of population; city of Lassa.

Of these we shall speak further when we come to consider Lamaism as a system of faith and practice. The city of Lassa lies at an elevation of about twelve thousand feet from the level of the sea. It is near the meridian of ninety-one degrees east from Greenwich, and is situated between the parallels of twenty-nine degrees and thirty degrees. The population has been estimated as high as eighty thousand, but this includes a large transient element made up of monks and students gathered from all parts of the vastly extended empire of Buddha. Perhaps the real resident population does not exceed forty thousand.

A chapter might well be given to the interesting features of this remarkable city. It is here that the merchants from Western China meet the Thibetan caravans and exchange therewith their cargoes. It is here that the great tea market is established, by which the larger part of Thibet is supplied. As we have said, the standard tea of China is not brought hither for sale, but only a

Features and manners of the capital.



LAMASERY OF SO.—Drawn by Taylor, from a photograph.

coarser grade produced by the wild and straggling tea orchards which have been neglected by their owners. The product of such abandoned trees, very inferior in quality, is gathered and pressed into bricklike cakes, and is annually exported for the use of the Thibetans to the extent of ten million of pounds.

THIBETAN FAMILY—TYPES.
Drawn by Francois Courboin, from a photograph.

The city of Lassa embraces not only the vast number of foreign monks and students drawn thither from many parts of Asia to attend the monastic establishments and gain such advantages as may be derived from contact with the Buddhistic papacy, but also a potpourri of races, including Chinese, Nepalese, Cashmerese, and Bhutanese, many of whom are Mohammedans. In the midst of the city is a grand plaza, or market place, where the merchants from countries thousands of miles away gather for the exchange of their products. The great national convent is called the Labrang, signifying the Lama House. It stands to the west of the plaza, and is the central seat of Lamaism as much as the Vatican and St. Peter's are the heart of the Catholic world.

We are here, however, taking only a general survey of Thibet and the Thibetans as it relates to the means of subsistence and the reflex effects of the same on the people. In the order of the inquiry we may next proceed to glance at the domestic system and its foundation in the relation of the sexes. Two circumstances more than others determine the nature of

the sexual union among civilized peoples, and these are, first, the religious belief; and, secondly, the tradition and usage of the race. Religion has always concerned itself to a great degree with the determination of the forms, the ceremonies, the meaning, and the limitations of the sexual union. Upon these conditions the domestic system of almost all peoples is founded. The religious management in all countries has found it convenient and expedient to gain the control of society by its intimate interference with the domestic relation. The right of the priest to determine the methods of the sexual union and the family organization being granted, his power over society is a fixed fact, which no law or insurrection can permanently disturb.

Domestic life of the Thibetans; the marriage system.

These principles hold of the people now under consideration. The social system of the Thibetans is derived from that politico-religious institution called Lamaism. Like the Christ, Gautama did not attempt to formulate a domestic and social system for his followers. The one, like the other, would institute a kingdom of the inner life. To this the outer form would adjust itself according to the several dispositions of the races and peoples to whom the inner philosophy might appeal. With primitive Christianity and primitive Buddhism alike it was not a question of slavery or free labor, of absolutism or democracy, not even a question of monogamy or polygamy, but rather the institution in the soul and conscience of men of a throne of light for his mind and a scepter of peace for his life.

Society on the politico-religious basis of Lamaism.

VILLAGE OF GANGI KOUL.
Drawn by Riou, from a photograph.

It is among the Thibetans that, first of all in our wide excursion among the races of mankind, we find polyandry as a prevalent form of the sexual union.

In many of the districts this species of marriage is not only permitted, but predominates over monogamy and polygamy. Perhaps the generalization is not too broad to say that polyandry is one of the native institutions of the Brown races. We have in another place noted the results of the system, the principal of which is the substitution of the tribal for the personal family.[1] It is clear that in a polyandrous community the children, instead of being the children of a known father, or even of known fathers, would be the children of the men of the tribe. The direct line of paternity in this case is destroyed, and the family relationship more confused and broadened than in the case of polygamy or any other recognized form of marriage.

Thibetan polyandry and its social results.

It appears that polyandry has prevailed in Thibet from prehistoric times. Scholars in the social history of mankind have been led to contend, as we have already seen, that this is perhaps the earliest form of recognized sexual union above mere promiscuity. In the Thibetan practice it is generally, but not always, brothers (if such they may be called) who are wedded to the same wife. Out of the nature of the case the woman, by this usage, gains a position of great influence. It does not appear that the husbands are afflicted with jealousy, or that they quarrel for a more intimate possession of the wife. It has been noticed that the elder husband has, in some districts, a sort of preëminence over the others, and that he is theoretically reckoned as the father of the children—the others being considered as uncles. The woman, being thus the central fact in descent, rises easily to tribal and political authority. Not a few of the tribes have women for their sovereigns, and, strange as it may appear, the reversal of social preponderance seems to work little or no confusion in the tribal life.

The system gives importance to the woman.

ARCHITECTURE.—House of Sere Sounda.—Drawn by Medulle, from a photograph.

[1] See Book Twenty-seventh, *seq.* pp. 469–471.

Hereafter, in considering the social condition of the Chinese and Japanese, we shall treat more at length of the influence of Buddhism in determining the forms and institutions of domestic life. For the present it is sufficient to note that in the case of the Thibetans they have suffered under the deterioration of the original doctrines of Buddha in the same way that society has been impaired by the domination of Rome in several countries of Western Europe. On the other hand, the geographical situation of Thibet—its great elevation and wide-extended freedom—has counteracted the deteriorating influences of Lamaism to the extent of leaving with the people a domestic and social life fairly comparable with that of the best of the half-civilized races.

Buddhism contends with nature for mastery of society.

Here, as in other countries under the sway of Buddhism, the practice of polygamy, while not interdicted by law or custom, is nevertheless not universal or even strongly prevalent. In all the Asiatic countries so situated there has been a strong tendency to make the multiple marriage—generally springing from Mohammedanism—a sort of luxury for the rich and great. The question of more wives than one has been everywhere more or less determined by the ability of the lords of households to support a polygamous family. There is thus laid upon the system a natural limitation which has done more to curtail it than has the moral sense of mankind or the fulminations of the lawmaker and the priest.

Polygamy permissible, but checked by poverty.

Of the abodes of the people, one may gain an adequate notion from the examinations of the houses of Lassa. As we have said above, Thibet is a treeless land. Building of timber is therefore out of the question, except in a few favored and mountainous localities. Four materials—clay, sun-dried bricks, burnt bricks, and stone—are used in the construction of buildings. The houses are square, looking in the distance like cubes set in a row. The abodes of the humble are made of clay and sun-dried bricks. The wealthier classes have houses of stone. The greater part of the buildings are whitewashed or painted white, and the doors and windows are traced round about with lines of yellow and red. The temples and public buildings are surmounted with turrets and domes, and these are gilded. Owing to the transparency of the air villages and towns may be seen at a great distance, and the gilt canopies rising above the flat roofs and the square white houses constitute a picturesque feature of the half-desert landscape. It has been noted by travelers that the horns of sheep and oxen and goats are preserved for building purposes, and some houses are made entirely of horns set in mortar.

Architecture illustrated in Lassa; materials and styles.

In the organization of the household the upper stories of buildings are reserved for the lords of the family. Tenants, servants, and the under classes occupy the ground floor. The windows of the houses are small and Oriental in appearance. Above the windows rise those projecting balconies which the traveler notices in the East. The apartments within are set off with halls and verandas, and floored with a concrete of cement and colored stone polished down to smoothness and beauty. Nearly every house has its own chapel and shrine. There are set images of Buddha and the saints, or *Bodisats*, of Lamaism. There are kept the sacred books, and there the lamps and censers dispense their light and odors.

Allotment of the house; domestic shrines and chapels.

CHAPTER CXXXI.—LANGUAGE AND RELIGION.

THE language of the people is called the Thibetan, or the Bhutan, or Bhutanta. Its leading characteristic is its monosyllabic composition. It has been found, however, to entertain a certain number of polysyllables. Philologists were for a long time in doubt whether to refer the language to an Indian or a Chinese origin. As matter of fact, it is neither the one nor the other. The language is written phonetically, and to that extent owes its structure to a Sanskrit source. The fact that it is written from left to right in the Indo-European manner points to the same derivation.

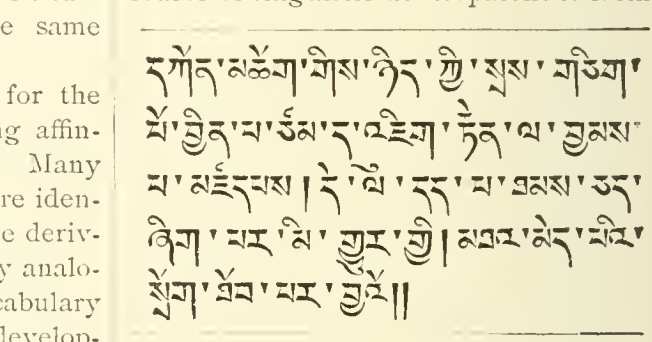
General features of the Bhutan language; the grammar.

The Thibetan vocabulary is for the most part in strong affinity with Chinese. Many of the root words are identical in the two tongues, and the derivatives of Thibetan are strongly analogous to Chinese words. The vocabulary is sufficiently copious. The development of the language has been mostly on philosophical and religious lines. In these particulars the speech is sufficiently ample for the demands of Asiatic thought. In the native tongue the language is called *Bod-skad*, which seems to signify the language of the glaciers.

The speech is strongly consonantal, though in the central parts of the country it has been softened with a larger proportion of vocalic elements. The consonants are thirty in number. Five vowels, *a*, *e*, *i*, *o*, and *u*, are recognized. The distinctions of nouns for gender are *po* and *bo* for the masculine, and *mo* for the feminine. The plural number is indicated by suffixing to the singular some word expressing plurality. Pronouns are tolerably well developed. The verb has no flexible forms to indicate person and number, but a sort of inflection for mood and tense is effected by the use of what may be called auxiliary verbs.

The Thibetan language has been a bone of contention among scholars and philologians. It has been examined with much care in the hope of ascertaining therefrom whether the natural course of linguistic development is from a monosyllabic stage toward that form of language called grammatical, or whether the evolution runs in the other direction, from agglutinative forms to monosyllabic structure. The evidence seems to show that in this instance the stage of agglutination has preceded the monosyllabic epoch in the language.

The speech a subject of controversy among scholars.



SPECIMEN OF THIBETAN

Sufficient literature has been produced in Thibetan to indicate not only the character of the language, but the tendencies of its development. As might be anticipated, the literary productions

are mostly religious. It was the Buddhistic monks crossing the Himalayas who brought the beginnings of culture into this broad Turanian region, and it was but natural that the earlier, even the later, productions of the Thibetan mind should be of a religious, philosophical, and mystical character. The literary development has run in a manner analogous to that of many other countries. We may readily account for the presence of Indian words and idioms and the strong impress of Sanskrit grammar by considering the source of the first culture, which was clearly monastic.

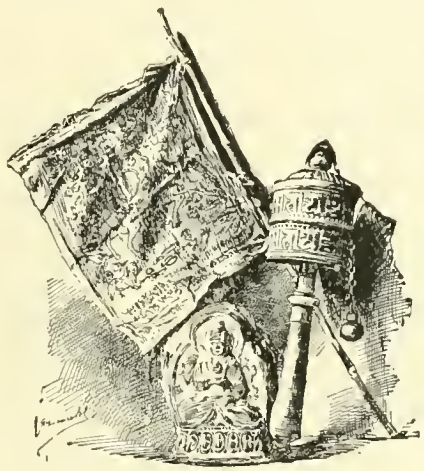
Buddhistic impress on the early literature of Thibet.

Writing as an art among the Thibetans came with the seventh century. We may well think of the parallel furnished by Latin monks among the pagans of our ancestral islands, teaching them to read and write as a means unto the end of conversion from heathendom to the faith and practice of Rome. In like manner the missionaries of Buddha were the schoolmasters of Thibet. It does not appear that up to the time of their coming the people had made much progress in the art of letters. With their appearance literary development began; but its course ran to philosophical and religious expression. For this the language was sufficiently copious, and like other Asiatic tongues was well adapted. It is the peculiarity of the East that its mysticism finds ready expression in the languages which appear to have been the spontaneous growth of Southern and Central Asia.

Buddhist pilgrims the first schoolmasters of the race.

With the conversion of the Thibetans to Buddhism—with the institution of the great Church which was here to find its most sacred places and its elaborate organization—the monks began their work with the translation of the sacred books of India into the vernacular. This was necessary to the permanence and complete supremacy of the faith. Then followed commentaries upon the Buddhistic writing; then independent religious treatises; then philosophical and metaphysical works, skirting close to the domain of religion. The whole evolution of literature in Bhutanta was analogous to that which we have noticed under the influence of the monastic fathers of the Church in the countries and littoral islands of Western Europe.

Analogy of literary evolution to that of Europe.



OBJECTS OF RELIGIOUS VENERATION.
Drawn by D. Lancelot, from a photograph.

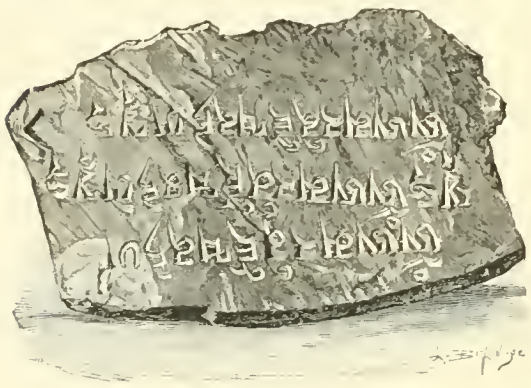
At length there were the beginnings of a secular, or nonreligious, literature. The vernacular began to be employed for purposes other than the teaching of Buddhism and metaphysics. As early as the eleventh century we find the famous Milaraspa carrying the national literature beyond the pale of theology. Milaraspa was, perhaps, himself a mendicant monk. He was a traveling minstrel, a poet, an improvisatore. Not without an ulterior religious motive are his songs and ballads. These are called *The Hundred Thousand Songs of the*

Milaraspa brings secular letters; his Hundred Thousand Songs.

Venerable Milaraspa. The author was not only a poet, but a prophet and a worker of miracles. Modern criticism is surprised with the acuteness of his understanding and the incisiveness of his wit.

The Thibetans also have a sort of national epic called the *Djrung-Yg*. The story belongs principally to the province of Kham. The narrative runs for the most part in heroic prose; but this, like some of the Shakespearean dramas, breaks into verse in the dialogues, and

The epic of "Djrung-Yg;" pagan forms of culture.



THIBETAN INSCRIPTION ON GRAVESTONE.
Drawn by Bazin, from a photograph.

more particularly in the songs. The epic is divided into three major parts. It is throughout a story of war. In the first part the invader Moso comes into Thibet with an army and conquers a part of the country. In the second part there is a national uprising and recovery by the Thibetans—a part not valueless to the historian and the scholar. The third part is an epic of the Chinese war. The work is especially popular. It may be called the text-book of the Thibetans, a sort of *Iliad* and *Odyssey* which the better classes at least are expected to have read and for the most part committed.

Before the beginning of the literary epoch—if so we may call it—in Thibet, there was a certain rude pagan form of culture. The usual devices of barbaric peoples were employed for the purpose of making records and preserving a memory. One of these was the use of notched sticks, and another the employment of knotted cords for recording numbers and facts. Remnants of this old usage are still found in out-of-the-way places among the folks. There was also a kind of lore peculiar to nearly all mankind in a state of emergence from savagery. An age of superstitions, which may well remind the reader of those entertained by the North American Indians, preceded the age of the introduction of Buddhism and of the phonetic method of writing.

There goes a tradition that the alphabet was brought over from India by Tonmi Sambhota, the Thibetan Cadmus, who went into India in A. D. 632, and there familiarized himself with the literature and doctrines of Buddhism. More particularly he acquainted himself with the Sanskrit alphabet. He perceived that this would suffice in part, but not in whole, for the writing of the Thibetan vernacular. He accordingly selected from the Sanskrit letters such as were available for his purpose, added six additional characters, and carried back the whole to the court of King Srong, who had sent him on the mission. For awhile there was no difference between the typical letters of the Sanskrit manuscripts and those employed by the Thibetan monks. But at a later day a half cursive style was invented by which the writing of manuscripts was abbreviated, rounded into easier form and expedited with ligatures and the like, as has been done among nearly all peoples.

Tonmi Sambota brings in the alphabet from India.

One of the most interesting inquiries which could possibly be instituted respecting the progress and amelioration of the different races of mankind would

be the establishment of a standard by which to measure the relative literary productiveness of each. In no other particular have the different branches of our race diverged more widely than in this. Some have been productive in a high degree; others have yielded but a small intellectual harvest; some have given nothing in the way of mental products; many have presented the phenomena of arrested development; nearly all have shown a tendency to run in cycles of intellectual activity, to cultivate certain branches of learning, certain departments of thought to the neglect of others.

Comparative scale of intellectual activity among races.

It were difficult to fix such a standard for the peoples of Asia and Europe. For the present our knowledge of the literary productions of the Turanian races is too limited to permit a generalization of the facts. We know that the Hindus have been among the most productive of races from a literary point of view.

Limited knowledge of the literature of the Brown races.

TENTS OF THE CHIEFS OF LASSA.—Drawn by D. Lancelot.

The affinity of the Indian races with the Greeks and other Europeans has enabled us to estimate, with some approximation to truth, the relative fecundity of the Eastern and Western minds. But after we pass the Himalayas our information fails, and our estimate of the intellectual force and mental products of the Turanian peoples is deficient for want of knowledge.

Of the Thibetans we may say that their culture has had Lamaism for its center, and that the literature of the race beyond the Buddhistic pale has been limited and feeble. Nevertheless, the general opinion held by the peoples of Western Europe and America relative to the intellectual character and accomplishments of the races of the Asiatic plateau is much lower than the facts seem to warrant. In the formation of our opinions relative to the peoples of the East, and of the Turanians in general, almost every form of misinformation and prejudice has entered. We have had respecting them the prejudice of race, the prejudice of religion, the prejudice of nationality, the prejudice of remoteness, and, worst of all, the prejudice of sheer ignorance and distrust. No doubt all this aversion and depreciation has been—and is—mutual. The day of cosmopolitan tolerance and frank acknowledgment of whatever excellence may exist in every people of the globe is unfortunately still far removed, and its brightness seems to be too great for the blinking eyes of the current age.

Prejudice has prevented a just estimate of the Thibetans.

Previous to the beginning of the eighteenth century Thibet was under her native kings. There were many vicissitudes of war and conquest too obscure and remote to detain us with the recital. In the year 1720 the country became a dependency of the Chinese empire. For a long time it has been attached for governmental purposes to the vice-royalty of Se-Chuen. There is a local as well as an imperial government. The reader may call up in analogy the outlying dependencies of the British empire. The relation is not unlike that existing between Canada or Australia and the home government of Great Britain, or like that of Albania and the Turkish empire.

Historical vicissitudes of country and people.

The imperial government of Thibet directs the military and foreign administration, while the home government determines all local, civil, and religious concerns. Two imperial delegates are sent out from Peking to represent the emperor in foreign and military affairs. One of these is a sort of imperial ambassador, and the other is secretary of legation. The appointment is made for a period of three years, when the governors are succeeded in office by others. Around the imperial ambassadors is organized a government consisting of commanders, paymasters, delegates, etc.

Governmental relations of Thibet to Chinese empire.

In like manner the civil and religious government is organized around the Great Lama, who may be defined as the pope of Buddhism. There is thus a double administration in Thibet, one foreign and the other native. There is, besides, a good deal of irregularity. Some of the provinces are more independent than others. Some have kept their native under-kings. Four of the principalities are governed directly and absolutely by delegates from the imperial government of China. It is the custom for the lama to send ambassadors to the Chinese emperor bearing presents and preferring requests. On the whole, the relations of the two administrative systems are more amicable and harmonious than might be expected of so complicated a system.

Place and part of the Grand Lama in administrative system

We shall not here speak at any length of the constitution and laws of Thibet—this for the reason that these are derived either from the Chinese empire or from the religious system of Lamaism, which we are hereafter to discuss. As

Constitution derived from China and from Lamaism.

for the foreign administration, that is determined in its method by the principles and usages of the Chinese constitution. The civil government of the lama is, like the administration of the pope of Rome, derived ultimately from the religion which it is intended to embody, protect, and propagate.

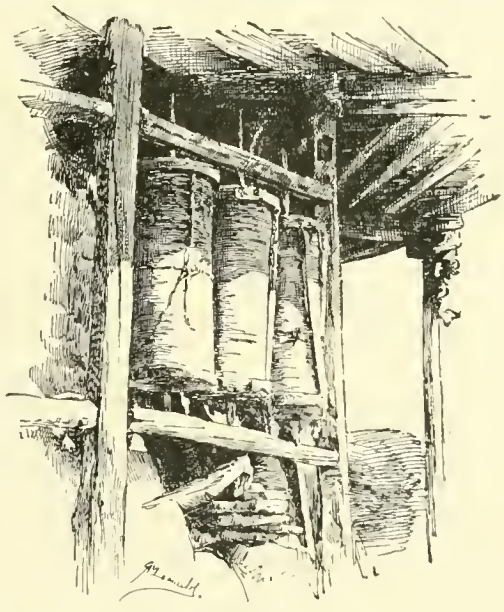
Pre-Buddhistic superstitions of the Thibetans.

In entering upon a notice of the remarkable religious system which has its heart and organic power in Thibet, it may be of interest to glance, first of all, at the pre-Buddhistic superstitions of the race. The Thibetans have a tradition of the creation and of the origin of mankind older than the first preaching of the missionaries of Buddha and quite independent of foreign influences. Like the Chinese, they give to their country a descriptive name. Thibet is the Snowy Kingdom. In the prehistoric ages the demigod, Chenresig, sent to this favored country (all races think their own land the best!) an enlightened ape. In that far age Thibet was inhabited by the Srinmos, or Demons.

Myth of the great ape and the origin of the race.

One of the female Srinmos was chosen by the great ape for his wife. They removed into the depth of a forest, where six children were born to them. These they abandoned to the dominion of nature. After some years the ape father returned and found, to his surprise and delight, that his progeny had increased to five hundred! The tribe, however, had encroached on the means of subsistence, and had reached the border line of starvation. The father, grieving at the distress and peril of his tribe, appealed to Chenresig, who became the patron and protector of the new clan. He threw down from Mount Tise five kinds of grain, upon which the ape men fed and flourished. More than this, *et mirabile dictu*, the apish peculiarities began to disappear under the influence of the heavenly food! Great was the transformation. The ape men stood upright and uttered speech. They felt ashamed and clothed themselves about with leaves. Their bodily forms became human. The ancestral tails fell off, and the great race of the Snowy Kingdom began its career. It is noticeable that this belief in a simian ancestry is held in common by the Thibetans with many other divisions of the Turanian family.

We might here enter upon a historical sketch of the development of the Thibetan stock: but the more particular study before us requires no more than an outline of the religious evolution—one of the most picturesque to be found in all Asia. The reader is perhaps aware that that great system of belief known as Lamaism is partly a religious and partly a political cult. Organically, the doctrine of the lama has taken the religio-political form so well illustrated in the



THIBETAN SUPERSTITION—PRAYER MILL AT DOTOU.
Drawn by D. Lancelot.

Religio-political character of the Lamaic system

case of mediæval Catholicism. The parallelism between Lamaism and the Roman Church is so striking as to have attracted the attention of nearly all investigators; for the system of the lama is the organic and corrupt expression of that Buddhism which preceded it and which nominally constitutes its essence.

Similarity in doctrine and of the Buddha and the Christ.

It will be understood that neither the Buddha nor the Christ concerned himself with the establishment of a Church. Each addressed his doctrines and persuasions to the inner life of man, and would fain overcome a moral and ethical resistance in the individual spirit. Each denied the purpose of establishing a temporal dominion. Each taught the application of new principles of conduct, the renovation of the moral nature, the substitution of an inner life for the outward form and ceremony of government. Each sought to insinuate himself into the nature of man, and made no effort to organize and wield the forces of society.

Parallel of the Christian and Buddhistic evolutions.

From this primitive concept of Christianity on the one hand, and Buddhism on the other, each in its turn departed. An evolution began in either case in the direction of a heirarchy and the construction of an ecclesiastical system. Each religion attained a conspicuous organic existence. Each became, first a religious, and afterwards a political and civil entity. The one finally fixed itself locally in the Italian peninsula of Europe, and the other in like manner, receding from Nepal and India, the place of its origin, established itself on the open table-land of Central Asia. Each was victorious in a place foreign to the spot of its birth.

At the head of the one organic power arose the pope, claiming spiritual and temporal dominion over mankind in the name and by the authority of the founder of primitive Christianity. At the head of the other arose the Dalai Lama, or Grand Lama, claiming to be the Avatarian representative of the Buddha on earth and the lawful ruler of his people. About him and the rival Bogdo Lama, also claiming to be a supreme pontiff, was organized a celibate priesthood, each member of which was called a lama, and altogether constituting a college, or heirarchy, not unlike that of Rome.

The Grand Lama becomes the pope of Eastern Asia.

In the hands and under the teachings of this ecclesiastical organization the spiritual doctrines of the Buddha passed, in Thibet and Mongolia, into that form of politico-ecclesiasticism known as Lamaism, or the religion of the lama. With it, if we mistake not, the modern student is more concerned because of its striking analogy with the Roman Catholic evolution in Europe than from any other circumstance. The subject opening before us from this point of view is one of the broadest and most profound in the intellectual history of mankind. The writer scarcely knows at what angle to attack it with most prospect of success.

Interest of Lamaism in analogy with Roman Catholicism.

Let it be assumed that the reader is already acquainted with that ancient form of religious belief and mythology known as Brahmanism. In a former part of the present work that subject was sufficiently elaborated. There came to pass a time in the history of the East when the Oriental mind wearied of its own vagaries and would fain be brought back to a contemplation of the truth in its simpler and more appreciable elements. In the religious history of

The ancient Brahmanism; coming of Gautama.

AMBASSADOR AND SUITE BEFORE THE DALAI-LAMA.—Drawn by Y. Pranishnikoff.

India there arose a revolt against the corrupted and depraved Brahmanism, which had become the mere astrology and witchcraft of antiquity.

GAUTAMA SIDDHARTHA.

It was in the fifth century before our era, at a place called Kapilavastu, about a hundred and fifty miles north of Benares, that Gautama Siddhartha was born. Marvelous stories gather about the event. There was a voluntary incarnation of the divine nature. There was an immaculate conception; a miraculous birth; a prophecy by a saint when the child was presented to his father; an alteration in the course of nature by which a pleasant shadow fell ever on his cradle; a coming of sages and wise men from far countries to worship the infant redeemer of mankind.

The world knows how this child was at length surnamed the Buddha, meaning the Enlightened One. He it was who was destined, after the manner of the Christ in his relations with the elder Judaism, to lead a revolt and reformation. It is not our purpose here to narrate what is known of the personal history of the Enlightened One. It was his mission, so he said, to go to the sacred city of Benares and to establish there the Kingdom of Righteousness, to give light to those who sat in darkness, and to open the narrow gate of immortality to men. Strange were the vicissitudes through which the

great teacher passed. At length his people heard him. They followed his doctrines and his cause. After many exhortations to his followers he sat down at last under a tree, died, and entered into Nirvana.

Mission of the Enlightened One to mankind.

But what were his doctrines? It were long to attempt an answer. Perhaps the cardinal element in the Buddhistic teaching was the doctrine called *arahatship*. The Buddha insisted that there was a process of moral and mental self-culture by which deliverance from all the sorrows of life might be attained. By this its haunting mysteries might be dispelled. By this the dark problem of destiny might be either solved or obviated. By this a change of heart might be had whereby the believer should have no more storm and distress, but only peace. He who would accept this system of moral and mental discipline and elevation should be called an *arahat;* and the practice and keeping of the doctrine should be arahatship.

Doctrine of arahatship; men may become arahats.

Thus began Buddhism in India. In course of time, however, doctrinaires arose who began to say that arahatship was a thing so sublime as to be discovered only by a Buddha. What, therefore, should he be called who sought after enlightenment and elevation, and was *not* a Buddha? He, said the doctrinaires, should be a *bodisat*, or a seeker. Many might be bodisats. The true doctrine for the mass of men was bodisatship. The bodisat might transfer his soul to a new life in the birth of his child, and the child would be a bodisat like the father. Thus came to pass the doctrine which its advocates called the Great Vehicle. The old simple teaching of the Buddha himself was henceforth designated as the Little Vehicle. As the instrument of the Great Vehicle a vast literature arose, like that of the Church fathers of the West. The bodisats corresponded to the saints of the Roman calendar. They were multiplied, and the system of imaginary sainthood expanded and flourished.

Bodisatship invented; Great Vehicle substituted for Little.

ARAHATS—TYPES.
Drawn by H. Vogel, from a photograph.

It was Buddhism in this elaborated and corrupted form that the monks at length carried across the Himalayas and

planted in Thibet and Mongolia. The decline in the old ethical system of the founder had already taken place before Buddhistic doctrines were preached beyond the mountains. It is a strange coïncidence that the year of the Hegira, namely, 622 A. D., witnessed the formal introduction of Buddhism into Thibet. The fame of the favored religion had already reached the country, and the king, Srong Tsan Gampo, sent his favorite minister, Sambhota, to India, to acquaint himself with the sacred books, to learn the language in which they were written, and to bring them back into Thibet for the illumination of the people. It required about a century to effect the firm establishment of the new religion in place of the previously existing paganism. But by the middle of the eighth century the work was done. Buddhism came, however, in the guise of the Great Vehicle, and the deterioration of doctrine and practice went on in the Snowy Kingdom as well as in India.

Planting of the revised system in Thibet and Mongolia.

The period from the beginning to the middle of the ninth century is designated in the Buddhist histories as the time of the introduction of religion. Here again we have social phenomena like those attendant upon the propagandism of the Christian monks in the countries of the West. The old pagan race of Thibet was disturbed by the preaching of the new system, and a century of turmoil ensued, which ended by the exile of the monks from the country. The latter, however, were not easily to be put out. They sought to return, and did return on their mission. Time and again they entered the country, and as often were they persecuted. There was an age of persecutions and of martyrdom. It was not until near the close of the tenth century that the monastic orders were established in favor in Thibet. Perhaps the flail of trial and persecution, as happened in the Western countries with the Church fathers, beat out somewhat the wheat from the chaff,

Buddhism and the old paganism; monastic orders founded.

BUDDHIST TEACHERS.—Little Amban and Suite.—Drawn by A. Paris, from a photograph.

and the Buddhistic Church was planted in a form better for peace and purity than might have been expected of a system so greatly deteriorated by the hierarchical manipulations of fifteen centuries.

It was thus that the religion of the Buddha became the religion of the Thibetan race. After the introduction of the new faith and its establishment in the country the old pagan dynasty waned. A sort of mediæval feudalism supervened in which the heads of clans, availing themselves of conditions arising out of the new religion, established their castles in comparative independency. At the same time great abbeys were developed as the seats of study and refuge for scholars and religious enthusiasts.

Feudalism supervenes; establishment of the abbeys.

Here again the parallel with the history of Christianity is apparent. The monks at the head of the abbeys became the rivals of the secular chieftains. They also came to be regarded as the protectors of the common people against the persecutions, oppressions, and robberies of the nobles. Next came Genghis Khan, one of the most remarkable of men, founder of the empire of the Mongols, organizer of a great secular and military power among the nations of Asia. After him arose his grandson, Kublai Khan, greater than his ancestor, extender of imperial sway, ruler of a dominion more extensive than that of Alexander or Cæsar, more vast than that of Victoria or the czar.

Rivalry of monks and chieftains; the Great Khans.

Kublai Khan accepted Buddhism. He yielded to the influence of the Thibetan hierarchs who had now taken the name of lamas. He united his power with that of the great abbots in completing the organization of the Church. He favored the temporality of the lamas in Thibet. He adopted the policy of acknowledging their political ascendency on the condition that they in turn should recognize the suzerainty of the emperors of China. Thus out of the confusion of the Middle Ages the Buddhistic papacy of the Asiatic plateau arose, just as the Roman papacy arose and triumphed in the West.

Kublai joins the Buddhists; a papacy arises.

The reader must needs be surprised at these extended and by no means arbitrary parallelisms in development. Nor is the list of identities in the progress of Christianity and of the Christian organic state on the one hand, and the

Further parallels of Buddhism and Christianity.

BUDDHISTIC IMAGES.
Drawn by Gotorbe, from a photograph.

empire of Buddhism on the other, completed with the institution of the Asiatic papacy. The likeness continues. Buddhism ran the same course of abusive evolution in the East as did the Roman hierarchy in the West. The abbot of Sakya obtained hereditary recognition. The rule of celibacy was broken. Corruptions came in with wealth and power, and a reform was necessary in order to save the Buddhistic faith from extinction by its own excesses.

Then it was, in the after half of the fourteenth century, that the Buddhistic reformation broke out. The leader of it was Tsongkhapa, who corresponds in the religious history of the East to Luther in the West. Tsongkhapa was a

Tsongkhapa leads the reformation of the East.

monk, a student, a religious enthusiast, a hermit, a seeker after the higher forms of religious truth. He began his public career in the year 1390, and continued to preach and to agitate the people until his death, which happened in the year 1419. Many followed him. His disciples increased to thirty thousand. Monasteries arose in attestation of the efficiency and permanence of his work. He, like Luther, became a great author. He wrote the *Sumbun* and the *Lam Nim Tshenpo*, which became the great textbooks of the Thibetan reformation.

THIBETAN LAMA—TYPE.
Drawn by Barbant, from a photograph.

The preaching of Tsongkhapa had respect to the restoration of the ancient rules of the monastic orders, the observance of celibacy, the acceptance of at least the better and purer parts of the Great Vehicle as the bottom principles of religion. He succeeded in making an issue between his party and the party of the temporal abbots. The ecclesiastics of Thibet divided on the question. The followers of Tsongkhapa put on yellow garments of a simple pattern, and wore them as the badge and distinguishing mark of the reform. Thibet was shaken by the movement. The voice of reformers was heard in the streets of Lassa. They set themselves against the superstitions, the absurdities, the ceremonials, and mummeries of the Church, just as the evangelicals of the sixteenth century planted themselves against the Romish doctrines and traditions.

Bottom principles of the reformatory movement.

The Eastern reformers as well as the

Western held that the existing usages of the church were largely the product of superstitions and abuses that had crept into the organization through the caprice, the weakness, and vainglory of the hierarchy. Tsongkhapa placed everything upon the restoration of the ten *paramitas*, or cardinal virtues. He instituted the national fast. He insisted that each year should be begun with a week of prayer. Though he was unable to find warrant for some parts of his reform in the teachings of the Indian Buddhists, he would nevertheless justify the same by right reason and the principles of piety.

Tsongkhapa would reinstitute the ancient virtues.

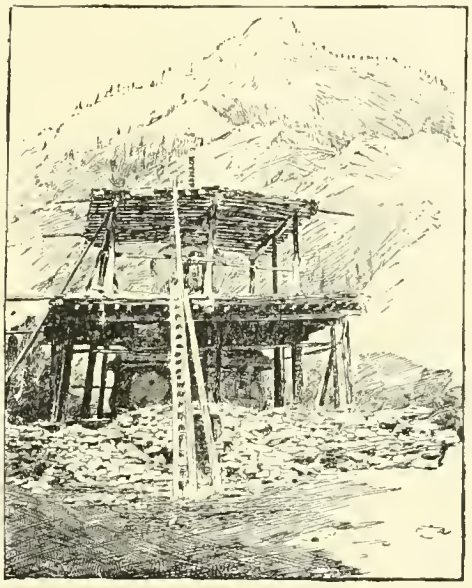
The reformer broke down as well as he might the middle wall of partition between the monks and the laity. Laymen were permitted by him, as they were *not* permitted by the Catholic Church of the West, to participate in the business and to share the responsibilities of the Church. Many of the ceremonies, under the influence of the reform, became strikingly like those of the Catholic Church. Even high mass might find its parallel in the ceremony instituted by Tsongkhapa and his followers.

Laymen admitted to Church; reformed ceremonials.

In one particular the Thibetan Luther did not proceed to the extremity of his Western antitype. The latter struck at the supremacy of the pope, and would undo to a great extent the papal system of Church government. Tsongkhapa did not go so far. He would restore religion to its original intent. He would reform the priesthood, but at the same time he would retain the system with the Sakaya Lama at the head. The Thibetan pope was to be retained as the representative of the national religion.

The Sakaya Lama retained; the yellow hoods win.

The reformed doctrine made much headway. The yellow monks gained constantly upon the red-hooded priesthood of the country. The yellow hoods were the reformers. In the course of a half-century the latter were clearly in the ascendant. They obtained possession of the whole moral force of the Church. They were acknowledged by the imperial government of China as the rightful representatives of the Buddhistic faith. Then it was that the two chief abbots of the reform party gained



BUDDHIST CHAPEL.
Drawn by H. Vogel, from a photograph.

from the Chinese emperor a recognition as the heads and governors both of the ecclesiastical and political rights of the people.

The first of these two pontiffs was henceforth known as the Dalai Lama and the other as the Pantshen, or Bogdo Lama. The first was abbot of the great monastery of Gedun Dubpa, at Lassa, and the other held a like relation to the monastery of Krashis Lumpo, in Farther Thibet. Thus were instituted the

The Dalai Lama and the Pantshen; relations of the two.

offices of the Grand Lama, called by the people the Glorious King, and of the Minor Lama, whose title is the Glorious Teacher. The latter is subordinate to the former. The former is the pope of the Thibetan Church. He represents it in both its spiritual and temporal dominion; but the other has great influence, and is second only in authority to the Greater. The Grand Lama has his residence in the great monastery at the capital, an establishment which corresponds to the Vatican of Rome. The other is a bishop of high estate, exercising episcopal rights and a measure of temporal authority over the people of Further Thibet. He is, as it were, a semiïndependent cardinal and primate of the Church.

AN OBO, OR PRAYER-HEAP OF STONES.
Drawn by Barbant, from a photograph.

The system of Lamaism thus established and perfected has fixed itself firmly in Thibet, and has spread out its authority over Magnolia, China, and many other wide regions of Central and Eastern Asia. The office of lama is not hereditary. Here, again, the analogy is strong with the usage of the Roman Church. To admit heredity would, indeed, be a great scandal to either; for the priesthood is celibate. How, but by election, may a celibate body recruit its forces and choose its officers?

The office of the lama; question of celibacy.

There was a time when the lamas of Thibet married and lived in wedlock until after the birth of an heir. Then the marriage was discarded. This curious method admitted the hereditary principle in the hierarchy, but the principle was one against which the reform of Tsongkhapa was strongly directed. That leader succeeded in reäffirming and making real the usage of celibacy. Henceforth the lamas must be chosen by some rule other than the law of descent. As in the case of Rome, ecclesiastical selection was resorted to.

When either the Grand Lama or the Pantshen Lama dies an election is held, not, indeed, an election from among adults, but from among the children—the male children — born immediately after the decease of the pontiff. The election is held, or made, by that one of

Manner of choosing the successor of Grand and Pantshen Lama.

the lamas who survives the other—this, by and with the aid of the Chutuktus, or abbots of the principal monasteries of the realm. These, of course, correspond to the cardinals of Rome, and the meeting of the abbots for the purpose of electing a lama corresponds to the college convened for the choice of a pope.

The usage runs thus: When either the Dalai Lama or Pantshen Lama dies, the names of all the male children born immediately thereafter are submitted to the surviving lama. By him the Chutuktus are convened. Then follows a week of holy time. Prayers are made, and many formalities observed, in order that the divine will may be properly declared. The names of the eligible children are put into a golden box, which was provided long ago by one of the emperors of China. This is to say, that *three* of the whole list of names are selected and submitted to the ordeal of the box. The rest are eliminated by the college, under the supervision of the lama. As it respects the three names submitted to the final test, the choice is made by lot. The lama draws from the golden casket one of the three names, and that name is the name of the lama that is to be. Each of the other two is regarded as honored from having participated in the divine competition, and each receives a reward from the college of five hundred pieces of silver.

The reader must understand that the secret of Lamaism is the belief that the lama, whether he be great or small, is an incarnation. This does not signify that the divine nature directly, as in the case of a Buddha, becomes incarnate, but that the soul of some one of the bodisats, or saints of Buddha, long since dead, has returned from Nirvana and become reïncorporated in mortal form. The lama thus regards himself as the living expression of a former bodisat.

The lamas an incarnation of former bodisats.

THE PANTSHAN LAMA—KHOUTOUKHTA.
Drawn by E. Ronjat.

The candidate for the priesthood would fain be accepted as the representative of some former saint.

The right of determining whether or not this is so rests partly with the Chutuktus and partly with the Grand Lama, whose decision in such matters is final. The tendency to extend the doctrine of reïncarnation to the lesser priesthood

Tendency to extend the doctrine to the minor priesthood.

is strong. The small monasteries covet the distinction accorded to the large. The myth of incarnation hovers with more or less definiteness over almost every monastic establishment in Thibet and Mongolia. Nearly every one claims in its tradition to possess among its residents some living representative of a Buddha, or at least of a bodisat.

Thibetan hierarchy; likeness to Roman priesthood.

Under the principal hierarchy of the Buddhistic Church there is a minor order of ecclesiastics, varying in rank and degree, and answering to the priests, deacons, deans, and doctors of Western Catholicism. For these minor orders there is no direct claim of incarnation; but they are held in high esteem by the people, and are regarded as men of sanctity and divine communion. The under priesthood participates in the great ceremonies of Lamaism, and furnishes the point of union between the sovereign pontiffs and the people. At the annual feast held in Lassa the priests, deacons, and doctors join in the procession. They surround the lamas in the temple, and by their demeanor and the part which they perform in the ceremonial remind the traveler of the like officers of the Roman priesthood.

Dress of the priests; abuses of costume and regalia.

The question of dress and regalia also presents a history strongly analogous to the like facts in the annals of the Catholic hierarchy. At the first the monastic garb was simple to a degree. The Buddhist preachers who first taught the doctrines of the Enlightened One clad themselves in humble attire. The disposition, however, among the monks to distinguish themselves by a uniform led naturally to a development of higher and more elaborate styles of dress. The costume of the lamas and the under priesthood became one of the abuses against which the reformers of the fifteenth century cried out, and over which they for a time prevailed. But the reformers themselves traveled the same road as their predecessors, and the priests of Lamaism now clothe themselves in magnificent regalia, holding that the same is a proper concomitant of their divine office and emblematic of the sanctity of their lives.

Sect of the Black; worship of the pagan Bon.

It is of the highest interest to the reader to note that in addition to this Buddhistic system of religion, developed in the form of Lamaism, there is in Thibet an older religious creed known as Bonism. This seems to have survived from the pre-Buddhistic paganism. The adherents of the Bon faith are known as the Bonpos, or the sect of the Black. In this case the color of the hood has determined the name. It will be remembered that the lamas, with whom Tsongkhapa contended in the reform of the fifteenth century, were distinguished as the Sect of the Red, and that his own followers, or reformed Lamaists, became known as the Sect of the Yellow, from the color of their hoods and cloaks.

In the Bon religion the deity is worshiped under a pagan name and tradition. He is represented by an idol which is placed in the center of the Bon temples. There he sits squatting, after the manner of a Buddha. In his left hand he holds the vase of wisdom, and his body is wrapped about with a red scarf. The name of Bon, with its appended descriptive words, is said to signify the Superior Human God.

Two stages in Bonism; the Bon pantheon.

Scholars have been able to detect two stages in the development of the Bon faith. The first goes back to the fifth century B. C., when the philosopher Shonhon lived and taught the

LAMAS OF ALA-CHAN—TYPES.—Drawn by V. Pranishnikoff, from descriptions.

people. In the third century B. C. wise and holy men came in from Cashmere and taught the doctrines of the *true* Bon.

THIBETAN—TYPE AND DRESS.
Drawn by Riou, from a photograph.

The later period is coïncident with the age of the introduction of Buddhism. In the contention with that system the sacred books of Bon were written, and his religion amplified and organized.

The pagan character of the doctrine is easily discovered by a glance at the pantheon of the Bonpo. There are eighteen superior gods and goddesses, most of them being of a demoniac or satanic character. The first is called the Red Wrathful Razor Spirit, the second the Black Wrathful Razor Spirit, the third the Tiger God of Glowing Fire, the fourth the Messenger Demon, named Rgyal-po, whose effigy of the wooden log, decorated with rags, may be seen in the Bon temple of Lassa. So on to the end of the category.

The faith of the Bonpo, however, has not been able to hold its own against the insinuating influences of Buddhism. Just as the old pagan beliefs of Western Europe, though surviving the overwhelming conquest of Christianity, have nevertheless yielded to it and accepted its modifications, and still assert themselves in the folklore and mythological relics of the modern nations of the West, so have the Bonpos retained the primitive mythology and superstition of the Thibetan race, though in a form so weakened and modified as to be but half-recognizable through the shadows of more than twelve centuries of Buddhistic overlap and tradition.

The Bonpos conserve the ancient superstitions of the race.

In concluding the present chapter on the Thibetans we may properly remark briefly upon the general characteristics of the race. The Thibetans are

LANDLORD AND VISITOR.
Drawn by Bazin, from a photograph.

typical Mongoloids. They are not, however, entirely homogeneous. They are broken up into tribes, and those around the rim of the plateau have been considerably modified by intermixture with other races. Thus in the extreme northwest the Turkic influence has changed somewhat the ethnic character of the native Mongols. On the east a like change has been effected by the Chinese. Communication with India—though the same is difficultly effected across the immense wall of the Himalayas—has brought in from that direction a Hindu modification, so that, on the whole, the traveler may expect to observe a considerable ethnic variation in his progress across the country.

Ethnic characteristics of the Thibetans.

This variation is expressed, first of all, in the stature of Thibetans of the different tribes. In the western part of the plateau where, under the general law that mountaineers are the tallest, the people are, on the contrary, of low stature, being on the average but little more than five feet in height. In Great Thibet—in the central parts—the average stature is medium, and in some parts rather tall. In person the Thibetans are strong, though not heavily built or robust in appearance. They have something of the slender build of all Asiatics. The eyes are black and have a slightly oblique position in the countenance. This feature, however, is not strongly marked as in the case of the more remote Orientals. The hair is dark, the mouth large, beard wanting, complexion a reddish-brown, expression intelligent and lively.

Variations of person in different provinces.

It is conceded that the Thibetans are, on the whole, a people of average talents. Among the better classes excesses of temper and passion are not often witnessed. Kindness and simplicity are cardinal virtues. Truth is regarded as the foundation of good character. The national amusements are music and dancing.

Talents and moral traits of the people.

It is said that the best of all the inhabitants of Thibet are the people of the province of Amdo, including the country between Kham and lake Koko-Nor.

AN UNDER CHIEF—TYPE.
Drawn by Riou, from a photograph.

It has been noted that on the side next China the people are more immoral than in other districts. It is from Amdo that the learned classes of the Thibetans are chiefly derived. This includes the majority of the lamas, the doctors of the schools, and the leading officers of the government.

It is noticeable that on the borders of Burmah the inhabitants have features and complexions approximating the

European standards. In this part of the country the language also grades off somewhat toward the Burmese. In some of the northern valleys, on the other hand, tribes are found which have advanced but little beyond the savage state. The people in these situations have dark complexions and other marks of a lower level of life. Their clothing is fabricated of skins, and their life is spent either in outdoor adventure, in

Approximation to Burmese type; the northern savages.

BORDER SAVAGES AROUND A CAMP FIRE—TYPES.—Drawn by Riou, from a photograph.

cave dwellings, or under the out-jutting precipices which border the valleys. It is said that some of these tribes have no knowledge of weapons, and that in the chase they adopt the method of concealing themselves by springs of water, where they lie like panthers until game approaches, when they spring upon it with a clutch like that of a wild beast. It has been noted by antiquarians that in these situations stone implements are still employed like those of the prehistoric ages of Western Europe.

In the more enlightened parts of the country the Thibetans have attained a fair measure of social development. They appear, indeed, to have a large measure of social instinct and sympathy. Every marriage and birth is made the occasion of some festival or celebration. All the principal acts of life are observed with ceremonies. Even death is not wholly lugubrious. The belief in transmigration is very strong and popular. When one dies, the friends assem-

Social development; superstitions of death and burial.

ble and pluck out the hair on the crown, so that the *karma*, or spirit, may easily make its exit.

As to the body, it is disposed of in one of several ways. There is a general preference, very rational and accepted by Lamaism, of incinerating the dead. The scarcity of fuel, however, hinders this method. In case of death the lama of the district decides in what manner the body shall be put away. Sometimes it is interred in the earth. In other cases it is committed to the river. A fashionable method is to ex-

pose the corpse to beasts and birds of prey. In such cases the work of disintegration is assisted by undertakers whose business it is to cut up the body in such manner as to expose it easily to the birds and beasts. When the flesh has been devoured, the bones are generally gathered and given to the river. It is customary, however, to retain certain bones, as those of the finger joints, and to keep them as mementos and heirlooms in the family!

The bodies of the lamas are buried in the earth. In this case the corpse is not laid prone, but placed in a sitting position. The knees are bound together and drawn up closely to the chin by means of cords, and thus the body is lowered into its resting place. A singular usage holds in the case of the cremation of distinguished personages. The ashes of such are carefully gathered and are made into an effigy of the dead. This reduced ash-mummy is preserved as a monitor in the family.

OLD THIBETAN WITH PRAYER WHEEL.
Drawn by Thiriat, from a photograph.

We have already spoken of the great preponderance of the priestly life among the Thibetans. The aspect is that of a hierarchy. In Lassa, every fourth or fifth man whom the traveler sees is a lama. Monasteries and theological schools are seen on every hand. As to the aggregate number of the population, much uncertainty exists, as is the case with the greater part of the Asiatic peoples. The expedient of a general census for ascertaining the extent and character of the tribes has not been generally and efficiently adopted. The estimates made by foreigners are necessarily inadequate because of the irregularity of the distribution of the people and the nomadic life of many of the tribes. Within the last two decades Chinese officers have placed the number of the Thibetans as low as four million. From this figure, which is doubtlessly far below the truth, the estimates made by Russians and other foreign authorities have risen to more than thirty mil-

Preponderance of priestly life; estimates of population.

lion. The time, no doubt, is near at hand when the universality of the railway and consequent ease of transit into all parts of the habitable globe will make mankind far better acquainted than ever before with the aggregate force, numbers, distribution, and emplacement of the different families of men.

The striking and picturesque aspect of the Lamaic priesthood has, until recently, greatly befogged the understandings of the Western peoples relative to the beliefs and usages of the Thibetans. Until a late day it was supposed that the Grand Lama was the object of national worship—that he was the god of the race. The belief prevailed that the Thibetans were worshipers of the lamas, and that in this instance at least we had a case of a real and live idolatry. The appearances of the national ceremonial were such as to give warrant for this gross misapprehension.

Erroneous notions respecting Grand Lama and his adoration.

In this case, however, as in so many others, the appearance of the thing was deceitful. The Grand Lama, true enough, was regarded as an incarnation of the divine nature. He was at the lowest the avatar of one of the bodisats, or saints. Perhaps he was a Buddha, or one who by the possession of the inner illumination and peace had become enlightened, even as the Great Buddha became before he sat down under the bo-tree, and entered into Nirvana. This estimate of the nature and character of the lama might well make him an object of veneration, but hardly more so than was the pope to the mediæval worshiper.

Adoration of the high priest a mistaken appearance.

The traveler in Rome, not well informed of the nature of things, trusting only to the judgment of his senses, and witnessing at any time within the last eight centuries of time the genuflections of faithful Catholics before the holy father, their prostrations, their kissings of his feet, their manifest self-abasement in his presence, might well report that they were worshiping him. There is indeed a sense in which such acts are worship. It might be difficult for the Catholic casuist to show that the act and manner of the faithful, admitted to the presence of the pope, do not constitute a worship. And yet it can hardly be broadly and generally said that Catholics worship the pope, or that they have ever done so in the past.

Similar error might arise from homage to the pope.

What is true of the ceremonial round about the holy father is true in a smaller degree of that about the cardinal, the archbishop, the bishop, even the priest of the Church. These facts give us once more a clear and accurate analogue of the condition of affairs at the seat of the Grand Lama, and indeed throughout the Buddhistic countries. There is a sense in which adoration has been rendered to the lama, as the possessor of the divine nature; but there is another sense in which the conduct of faithful Buddhists before him has been totally misapprehended.

Reverence done to priests of every order and faith.

As matter of fact, the lama, whether great or small, is a priest. Such he has been from the first. He is regarded by the people as the representative of the unseen power. But we may suppose that there has never been any real confusion in the mind of the intelligent Buddhist respecting the adoration which may be rightfully bestowed on the lamas and the worship of the invisible Spirit of the universe. The case before us is a strong illustration of the error which has been almost universally entertained by the races of mankind respecting the usages and beliefs of one another.

CHAPTER CXXXII.—THE BURMESE.

HAVING selected the Malayo-Mongoloid division of the Brown races of mankind as the principal line of our present investigation, we have found upon that line, journeying eastward above the range of the Himalayas, first of all the Thibetans. To these we have devoted the preceding chapter. Following the same line of dispersion we now turn to the south and east, and descending over the mountain wall toward the principal peninsula of Southeastern Asia, we come naturally to Burmah.

Place of Burmah and origin of Burmese race.

The two countries of Thibet and Burmah are indeed hardly separable by geographical demarkation. If we consider ourselves at the junction of the San-Poo with the Brahmapootra, and place our face toward the sea at the mouths of the Ganges, we shall find to our right hand the great plateau of Thibet and to the left the descending slopes of Burmah. If we mistake not, it was from this plateau that the primitive tribes of Brown men descended to the southeast and planted the Burmese race in the country which still bears the name.

Likeness of Burmese to Thibetans; race softened by climate.

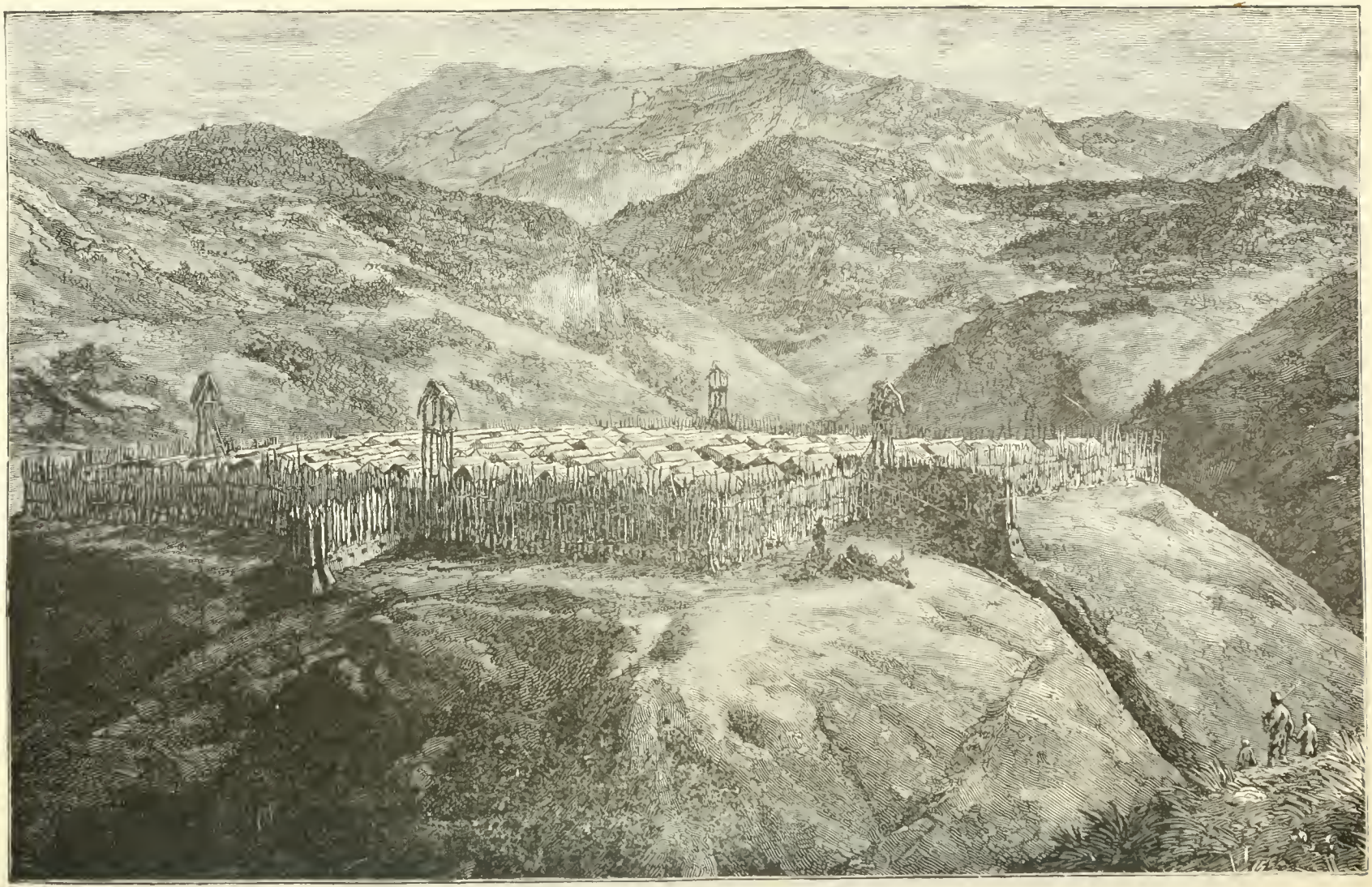
On the whole, the people whom we are now to consider do not differ ethnically by a wide departure from the Thibetans. The latter are more nomadic, more in a state of nature, than the former. They bear also the character of highlanders. The desiccating influences of an arid, cold, and windy climate are plainly written upon the race. The Burmese, on the contrary, have been softened by the mild influences of a lower latitude and slighter elevation from the sea. Humidity also has played its part in affecting the national character. There is, as it were, something of the suppleness and pliability of both body and mind, something of the ease, content, and comfort which we always note in native races inhabiting seagirt islands of the Southern ocean or the tropical coasts of the world. Burmah is a country in which the influences just named meet and contend with the effects produced on the human constitution and character by the aridity and elevation of the highlands, mountains, and plains of the interior.

Burmah forms the eastern limit of Aryan dispersion.

Burmah is, politically, an independent empire. It is a transmontane region lying beyond the mountain range which forms the natural limits of Bengal on the east. The country has a remarkable situation, ethnically considered; for it forms the easternmost boundary, the ultima Thule, of the Aryan excursion toward the rising sun. Here it is that British enterprise has carried the Indo-European race to the furthest mark of its adventure in Asia.

We are not, however, in this connection to consider British Burmah, or the peoples whom British conquest has planted in this remote Oriental foothold. Our inquiry looks to the Burmese proper, and, first of all, to the country which the native race has inhabited from the earliest ages of recorded annals.

The seat of the empire of Burmah has an area of about a hundred and ninety thousand square miles. Its lowest line of latitude is 19° 30′; its northernmost



VIEW IN BURMAH.—Citadel of Muong Ngan.—Drawn by Eugene Burnand.

28° 15′ N. The longitudinal reach is from 93° 2′ to 100° 40′ E. The length from north to south is, approximately, five hundred and forty miles, and the breadth from east to west a hundred and twenty miles. The country slopes downward from the mountains, which constitute the great backbone on the north, in a southerly and a southeasterly direction. Four principal rivers gather the waters of the upland and carry them in swelling channels southward to the bay of Bengal. The volume of water in the Irrawaddy and the Salwin is sufficient for commerce; but the channels are unfavorable to navigation, and the Burmese have not yet successfully contended with the obstacles of nature.

Area and boundaries; the principal rivers.

The products of the upland of Burmah are sufficiently varied and abundant for the support of a great people. We may note, however, that the gifts of nature are, on the whole, of that kind which, according to the philosophy of history, do not most favorably affect the development of mankind. This is to say that the native crops, being easy and abundant—furnishing large amounts of the carbohydrate foods—do, not by their difficulty of production or the stimulus of their nitrogenous product, favor the development of ethnic energy or the

Products of Burmah do not conduce to ethnic strength.

COCOANUT PALM GROVE AT TAYNINH.—Drawn by A. de Bar, from a description.

evolution of a high and vigorous civilization.

First of all is the crop of rice, of which there are said to be more than a hundred varieties, and which constitutes the leading staple. To this must be added large crops of wheat, millet, corn, the pulse and other cereals; native and cultivated plants.

MANNER OF LIFE.—ADVANCE OF THE KHAS.—Drawn by Eugene Burnand.

products, cotton, indigo, and tobacco. In those parts of the country which descend to the lowlands sugar cane flourishes; but the plant has never been sufficiently improved or well-cultivated to produce a fine article of sugar. The cocoa-palm grows in many parts of the country, and the tea plant is native to the hills. This is not, however, the same species that flourishes in China, but another plant having a like quality in its leaves. Cotton and indigo are likewise indigenous to the country, but have not been sufficiently improved by cultivation. Most of the citrus fruits grow well, particularly toward the south. Yams and sweet potatoes yield full crops, but are not cultivated in the highlands.

The mineral products of Burmah are rich and varied. All the precious metals are found in considerable quantities. Tin, lead, antimony, and bismuth are abundant in different districts; so also coal, petroleum, limestone, and marble. Many precious stones are found, particularly the sapphire, which is highly prized. The iron mines yield well, but the process

Richness of mineral products; valuable forests.

of smelting is not well understood. The marble product is equal to the best of Europe. Amber is produced in so great abundance as to make its value in the market but slight. All the common resources of the earth, including an abundant supply of petroleum, are found in quantities to meet the demands of high civilization.

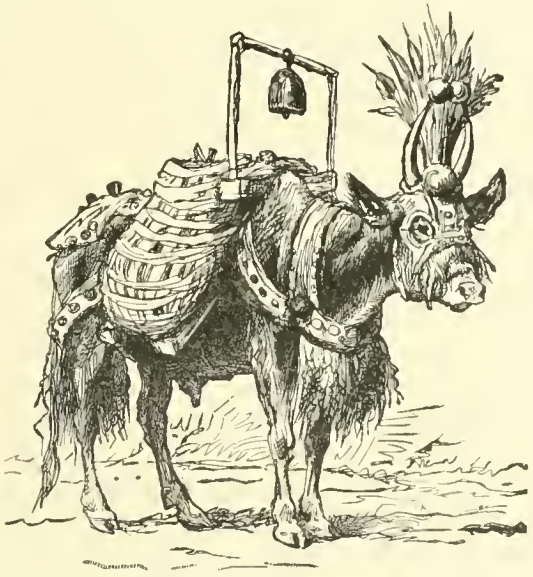
One of the principal sources of natural wealth is the rich and abundant forest. Than this hardly a finer is to be seen in all Asia. Particular mention may be made of the teak woods of the province of Pegu. This district was coveted by the British, and conquered by them principally because of its valuable timber. The Burmese forest yields not only its wood, but also many of those juices and extracts which are so highly prized in the practical arts. Among these may be mentioned lac and varnish, which are nowhere else in the world more abundant than in Burmah, or of better quality.

Special mention may be made of the fields and mines producing precious stones. As said above, the finest of these are the blue sapphire. After this may be mentioned in order the ruby, the amethyst, the topaz, the chrysolite, etc. As an example of the abuses of despotism, the fact may be mentioned that the emperor owns, or holds, all the lands and rivers producing these natural treasures. Every gem of a value of fifty dollars and over is a perquisite of the imperial treasury. The mines are guarded with the greatest vigilance, and no stranger is permitted to visit them. The workmen are under direction of the officers of the government. Some of the mines, however, are, as it respects stones of the smaller valuation, farmed out to contractors on condition of giving all the superior products to the government.

Precious stones a monopoly of the crown.

The domestic animals of the Burmese are elephants, horses, oxen, and buffaloes. To these may be added goats, sheep, and asses. But none of these are numerous or greatly prized. The elephant is regarded as a royal beast, and is hardly seen in service beyond the limits of the court. The white elephant is greatly prized; he is sacred to the empire. The horse is employed for riding,

Domestic animals of the Burmese; their uses.



OX TRAINED TO CARRY BURDENS.
Drawn by Eugene Burnand.

but not for draught. For the latter service oxen and tame buffaloes are in demand. It has been noted by travelers that while a reasonable measure of attention is given to the animals here named, and pride shown in their possession, the smaller animals, such as dogs and cats, are left to starve and prowl about in the manner so frequently witnessed in the towns of the Levant.

There is no mistaking the ethnic character and classification of the Burmese people. They have evidently a Mongolian extraction. They are, as we have said, but a variety of which the others are

Mongoloid character of the race; conditions of life.

Thibetans and Himalayan tribes. They call themselves *Ba-ma*, which is supposed to be the origin of the word Burmah, as pronounced by the Western peoples. We shall hereafter look more attentively at the race characteristics and peculiarities of the Burmese.

As we have said in commenting upon the social system of the Thibetans, the sexual relation and domestic life in Burmah have been deduced most largely from the national religion; that is, from Buddhism. The domestic state differs considerably among the various tribes, for there are many. On the side next to China marriage and the marriage estate, the family and its constitution, approximate considerably to the like facts in the social life of the Chinese. The same may be said in the mountainous countries adjoining Thibet, where marriage has the same form as that of the people on the north, from whom the highland Burmese are hardly distinguishable.

Polygamy is permitted. In some districts the polyandrous usage is prevalent. Nearly everywhere concubinage prevails, and it is one of the features of the domestic life that the man regards his concubines as a part of his available property. These he uses in many ways to his advantage. He receives them in compensation for debt. He gives them to the court *in case he is fined!* In the low regions of Burmah, adjoining the British provinces, monogamy is the rule in marriage.

The marriage system; concubines as property.

The social estate of the Burmese is marked by considerable elegance. The people have a more vigorous imagination than most Asiatics, and the sexual relation seems to be clad about with a measure of ideality and chivalrous sentiment. The marriage ceremonial, as in Thibet, is always an occasion of festival and jubilee, according to the rank and wealth of the parties. There is much of Oriental content about the Burmese family. While the woman does not gain so great an ascendency as in Thibet, she is nevertheless looked upon in marriage with respect and affection—a circumstance by no means too common in the eastern and southern parts of Asia.

State of society; position of woman.

The language of this people is another striking example of Turanian speech. It is monosyllabic in character. It shows little capacity in grammatical development. Like the Thibetan, it is considerably infected with Chinese elements. More than the Thibetan, the words of Burmese, like the Chinese, depend for their meaning not upon the phonetic elements which appear in them, but upon the manner in which they are intoned in utterance. The same word, so far as its literal expression is concerned, may have many meanings as it is uttered in this way or in that by the speaker.

Burmese language has the Turanian characteristics.

To the ear the language is not unmusical. It has no sibilant, or letter *s;* but in lieu thereof a character and sound nearly identical with the digraph *th* as it is pronounced in English. The meanings of the words are specialized to a degree that we do not find in any other than Turanian forms of speech. The same word is differentiated into many meanings, according to the circumstances under which, or the persons by whom, it is used—a feature of the language in strict analogy with many of the dialects of the North American Indians. In some instances the man and the wife express the same idea by means of dif-

Special linguistic features; speech by castes.

ferent words! Thus the word "to eat" as uttered by the husband may not be the word "to eat" as spoken by the wife or the child. Again, the word "to ride" as uttered by the husband or the shopkeeper may not mean "to ride" when spoken by the daughter or the sailor. When it is said that "the king sleeps," "the prince sleeps," or "the priest sleeps," the word expressing the act may be different, according to the rank or relation of the subject. These features express most strongly to the linguist the fundamental identity of Burmese with the languages of Northern Asia and the native tongues of the New World.

Some additional peculiarities of Burmese may be noted with interest to the general reader. The writers of the language have adopted the method of distinguishing between words spelled alike but having different pronunciations and meanings by the use of pointing. A dot is placed over the given word to denote that it is intoned long. Two dots after the word show that it is to be pronounced short. Other distinguishing marks are employed officially for the purpose of marking differences not otherwise discoverable by the eye. There is much philosophy in the language, as for instance in this, that one kind of words are used for generic and another for specific meanings.

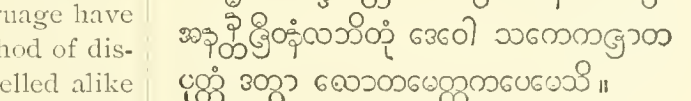
Intonation and diacritical marks indicate distinctions.

As in the case of most monosyllabic languages, a given word in Burmese may be used as noun, adjective, or verb. The adjective, however, is distinguished to the eye by a mark. The affix *tó* denotes plurality. The beginnings of grammar are seen in the attempt to confer person and number upon verbs by means of affixes. In the verb four moods and three tenses are recognized. The distinction of voice is indicated, strangely enough, by the degree of aspiration in pronouncing the word. Adjectives become adverbial simply by repetition. It must be noted, however, that the monosyllabic character is maintained; for one part of the adverb is not root and the other termination, but both parts are equally significant.

Efforts to evolve a grammar of Burmese.

As in the case of the Thibetan the Burmese tongue has been influenced in its vocabulary, and still more largely in its literary forms, by contact with the Pali, or sacred tongue of the Buddhists. This modified Sanskrit has been carried abroad wherever Buddhism has made its way, just as Latin has been disseminated by the agency of the Church throughout Europe. There is thus in Burmah a sacred Hindu language as well as the Burmese vernacular. The former preceded the latter as the vehicle of literature; for it was the Buddhist priests who in Burmah, as well as in Thibet, were the fathers of letters. Here again the analogy with the literary development of Western Europe is conspicuous. The Latin monks taught our pagan forefathers the rules and practice of polite literature. In like manner the Buddhist pilgrims taught the Turanian pagans the rudiments of culture.

Foreign influences in the language; Western analogy.



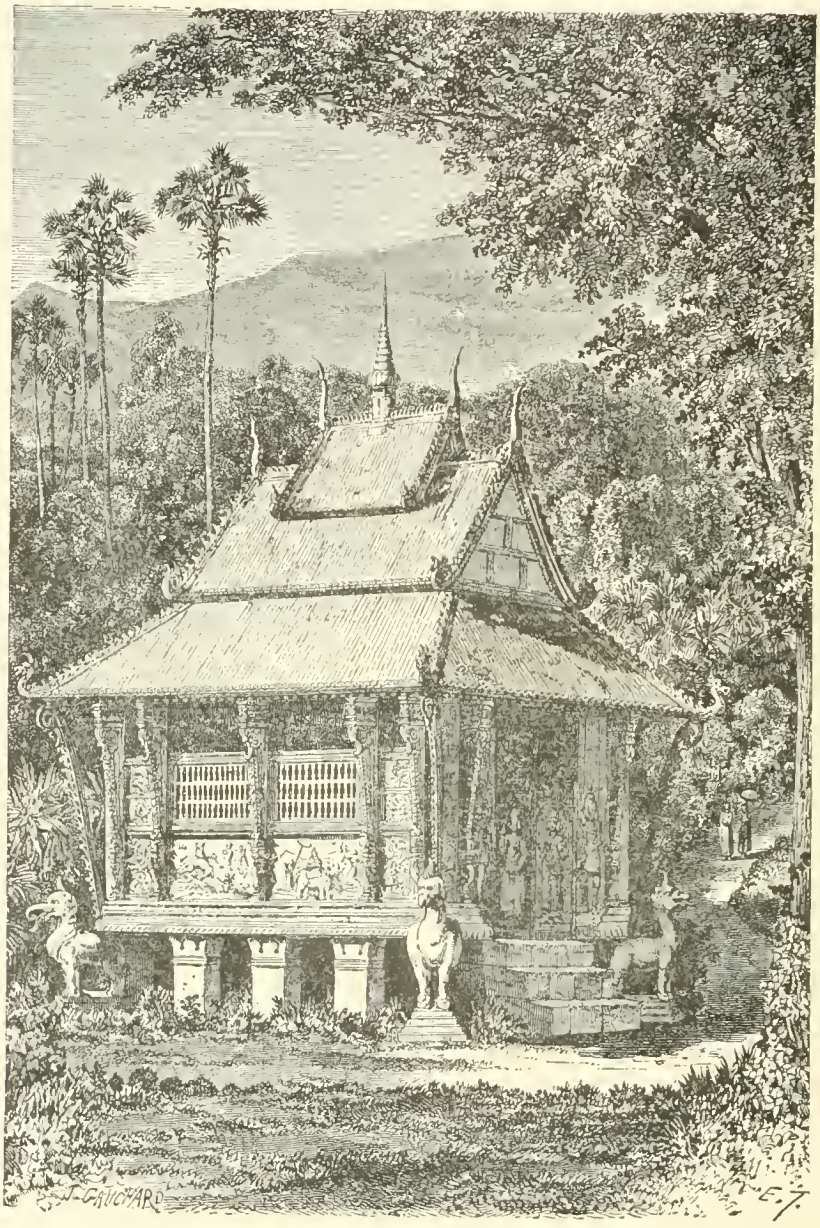
PARAGRAPH OF PALI (PARENT OF BURMESE).

With the conversion of the Burmese to Buddhism, literary production began in the country. The sacred books were rewritten and annotated for the people. Hymns were composed, and annals

written as early as the twelfth century. The Pali became largely infected with the vernacular, and at length the native speech began to be used as the vehicle of literary composition, for which the Burmese have shown some aptitude.

Appearance of literature; preference of writing materials.

One of the first forms of Burmese literature was the drama. There was a kind of composition much like the Old English masque. Puppet shows, operas, and farces were cultivated as well as the more serious dramatic forms. The comedy descended to a low level, and the people seem to have delighted in coarse and immoral dialogue on the stage. They appear to have had always a strong passion for dramatic exhibitions, and at the present time it is not uncommon to have plays on the Burmese stage so long as to occupy several days in their presentation.



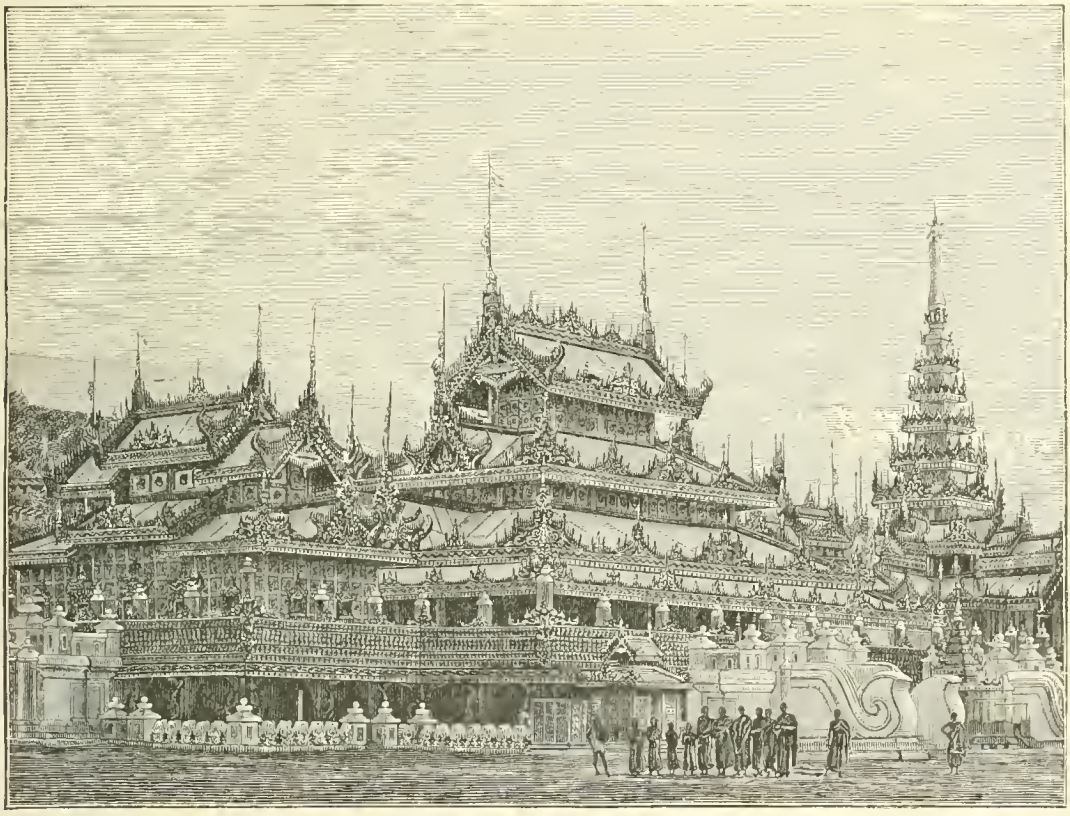
PAGODA OF LAOS.
Drawn by E. Therond, after a sketch of Delaporte.

There is another feature also in which the literary development of the Burmese may well remind the student of the corresponding fact in the history of the English-speaking race. The Burmese had their chronicles and annals as far back as the first years of our era; and it is not unlikely that these works, notwithstanding the prevalent vices in all such products, may prove of great value in determining the history of Southeastern Asia.

Literary taste and desire have never been wanting to this people. The monasteries and colleges have large collections of books. The manufacture of paper from the pulp of the bamboo has been understood for several centuries, but the art has never reached such perfection as in the Western countries; nor has the use of paper ever been popular with the Burmese scribes and literati. On the contrary, these continue to prefer the palm leaf as the material on which to record their thoughts. The elegance of the Burmese palm leaf manuscripts—if so they may be called—has been noted with admiration by scholars and antiquaries. For the commoner kinds of temporary composition writers use a sort of black tablet, or slate, and a steatite pencil—a kind of writing that may be erased at pleasure.

Between the years 1835 and 1837 the American missionary, Adoniram Judson, translated the English Bible into Burmese, and at the same time awakened the curiosity of Western scholars to know more of the tongue of this people. Judson was able also to publish a Burmese dictionary, which was brought out in the year 1852. German scholars took up the study, and Burmese became the doorway swinging outward for modern linguists into the broad field of the Turanian languages. The most noticeable feature in the literary development of the race in the recent period has been the emergence of the ancient vernacular and its ascendency over Pali, even as a vehicle for the expression of religious thought.

Judson's work in translation; his dictionary.

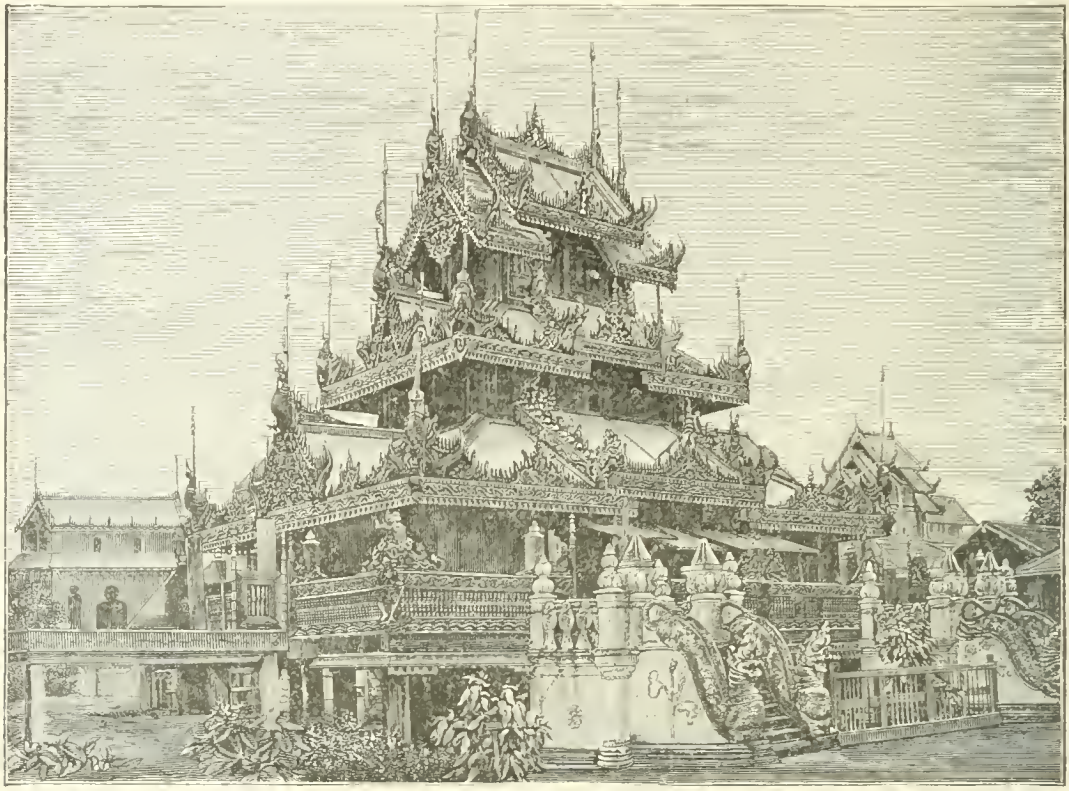


ARCHITECTURE.—Palace at Mandalay.

In the matter of technology and the

arts, the Burmese are among the foremost races of Southeastern Asia. It would appear that the early architecture of the country was derived in large part from India. Possibly both races gathered their fundamental ideas of building from some common and remote source quite undiscoverable to human inquiry. It is fortunate for the race that the country of its habitation is, most unlike Thibet, well wooded and timbered. Nevertheless, the building has from primeval ages been mostly of earth materials.

Manner of building and derivation of style.



BURMESE IMAGE HOUSES.

Here, too, we touch another analogy and likeness to the evolution of our race in Europe. As the Greeks invented and transmitted to their sister races of Southern Europe building forms and art forms, so the Hindus, that is, the ancient Indic people, seem to have invented and disseminated the prevailing architecture of the greater part of Southern Asia. In the case of Burmese building, it is easy to discover the Indian touch and design in most of its features. Two things are to be observed, however: first, the large variation which the Burmese have made in adopting the Indian style; and, secondly, the claim which they may well present to have invented and first used for themselves the pointed arch as an element of strength and beauty. It is believed by critics that the introduction of this kind of arch into the building of Hindustan was made from Burmah, so that the two races may be said to have borrowed from each other.

Analogy of Greece and India in architectural influence.

The older architecture of Burmah is, notwithstanding the abundance of timber, mostly of brick or stone. It is only within the historic period that the ar-

chitects have chosen wood as the material of their structure. Wood building may be said to have come with the Buddhist temples and monasteries. There was an efflorescence in architectural design corresponding with the adoption of the new religion. Henceforth the palaces and temples became rich and ornate in a measure never known before.

Wood replaces stone and brick in Burmese structure.

Brick and stone were not wholly discarded with this change, but their use was reduced to a minimum. Wood seemed to give opportunity for the emancipation of the architects, and the splendor of the carving and gilding and design may well remind the traveler of the barbaric glory and luxuriance which followed in the train of the Mohammedan conquest in Africa and Spain. Nor will the reader forget that the latter event, pressing with rough hand its way to the West, was almost exactly coincident in time with the spreading conquest of Buddhism in the East.

The mediæval, as well as the modern, Burmese architects rivaled those of India and, as we have said, the Islamite builders of Damascus or Cordova in their inventive skill and fancy. No woodwork is, perhaps, more elaborately and even whimsically done than that which adorns the façades and inner shrines of the Burmese temples and palaces. It is not mere fancy which displays itself. The work rises into a broad ideality. Allegory is present in the carving. Here is an apothegm, there a caricature, and yonder a poem done in wood.

Skill and fancy displayed in woodwork of buildings.

The effect is everywhere heightened by gilding. No buildings in the world have a finer display of gold leaf than the temples of Burmah. This work extends back into the Middle Ages. It is clear that Buddhism was followed by an architectural development in the countries of its conquest like that which went in the train of Catholic triumph throughout the West. Old and ruined cities in different parts of the country of unknown date and origin display in palace and temple a richness of architecture that might well compare with that of mediæval Italy.

The critic in architecture notes, however, in the Burmese buildings two errors of construction which have greatly prejudiced the work as a whole. The first of these is the weakness of the structure. The building is much lacking in strength and solidity. It is light and beautiful, elaborately decorated, rich in the expenditure of gold and workmanship, but not strong or enduring. The occasional earthquakes to which the country is subject have injured or destroyed many of the most famous of the architectural monuments. The place of these, however, has been taken by others. As in Thibet, the monasteries, Buddhist colleges, and temples of Burmah are innumerable. These arise in every town, and even in out-of-the-way places, until the eye is wearied with their multiplicity.

Weakness and want of elevation the architectural faults.

The second fault in Burmese architecture is its want of elevation. Perhaps the fear of earthquakes has done something to prevent high building; but superstition has done more. There is a national belief that it is a circumstance of ill omen that anyone shall *walk over the head of another!* In buildings of more than one story this must needs occur. There is, therefore, a great dislike to buildings of many stories, particularly if they are buildings of habitation. The temples and palaces are of

Earthquakes and superstition the causes of such error.

POTTERY AT SANIABOURY.—Drawn by L. Delaporte, from nature.

fair elevation; but the invariable aim of the builders is to make them of but one story, or to arrange the structure in such manner that none may walk over the heads of others.

Skill of the Burmese in fabrics; pottery and metal work.

The manufactures of Burmah are in analogy with those of Thibet and China; but the proximity of the country to Indo-European enterprise has given to its industries something of the Western character. One of the most important kinds of manufacture is weaving. This has the usual excellence of the East. The factories are supplied with hand-looms, operated by women. Though the machinery is imperfect and curiously Oriental, the product is of a high degree of fineness and elegance. Silks of beautiful patterns and delicate texture are produced in great abundance, but the work is regarded as inferior to the unrivaled products of China and India.

The manufacture of pottery and earthenware is practiced in many cities; but this industry also is behind that of the Chinese from whom the Burmese import their porcelains and china ware. Metallurgy is in a low grade of development. The smelting of iron is understood, but not the making of steel. The manufacture of articles of steel, however, is carried to a good degree of perfection. The Burmese pride themselves on their making of bells. Some of the largest and finest works of this description in all the world are the product of Burmese foundries.

Another branch of industry, well developed and successful, is the working of gold and silver. All the more important Burmese towns have goldsmiths and silversmiths whose products could hardly be equaled in all Europe and the West. Gem cutting is also successfully practiced. The taste of the people demands display and elegance. The national costume admits not only of fine fabrics, but of elaborate decoration with gold and jewels. Another class of art work is the execution of marble statues and bric-a-brac. In its products of marble, Burmah is the Italy of Asia. None finer is found in the world. Great is the demand for marble effigies of the Buddha, and the statuaries of the Burmese cities find constant occupation in supplying not only the temples and monasteries, but also the private homes of the people.

Other art work in precious metals and stone.

Out of the manufactures and products of the country, assisted by native enterprise, a large foreign commerce existed in Burmah for many centuries; but the British conquest fell like a paralysis upon this part of the national enterprise. All the maritime districts were conquered in the war with Great Britain, and the foreign commerce was necessarily transferred to the conquerors. On the side of China the ancient trade continues; but the Western efflux of exports has fallen into the hands of the dominant people.

Britain usurps foreign commerce; internal trade.

Burmah has, however, maintained her domestic, or internal trade. One of the means by which this is promoted is the establishment of annual fairs, where merchants from different parts of the country assemble, not only to acquaint themselves with the products of other regions, but to make purchases of the same for their respective markets. This usage has done much to compensate for the loss of the foreign trade.

The government of Burmah is a hereditary monarchy. We may call it kingdom or empire as we will, though the latter name seems more consistent when we consider the despotic character

Absolutism of the monarchy; rule of descent.

of the administration. The government is absolute to a degree that could hardly be paralleled in any other country. The choice of the king, or emperor, is, in the first place, limited to the reigning family. The descent of the crown is determined by primogeniture, and is accepted as a thing inevitable. The accession of a new prince to the throne vacated by the death of his father, brother, or uncle seems as natural and necessary as the return of day or the succession of a season. The king, once established on the throne, does his will. Upon his own purpose and desire no limitation is laid except the remote and improbable circumstance of an insurrection against the dynasty.

JUDGE, CLERK, AND ATTENDANTS—MANNERS.

Out of the nature of things it has been found necessary in the despotic governments of the East to organize an administration. Though the method of the government be personal and its aim be the advantage and glory of the reigning sovereign, it is impossible that he should administer authority without the organized aid of others. There are two Burmese councils of state: the one public, and the other privy. All questions of national policy go first to the privy council and must pass the affirmative judgment of that body and the emperor before they are sent to the public council. The former body consists of only four members, who answer by remote analogy to the cabinet of a free government.

The two councils of state; other organs of government.

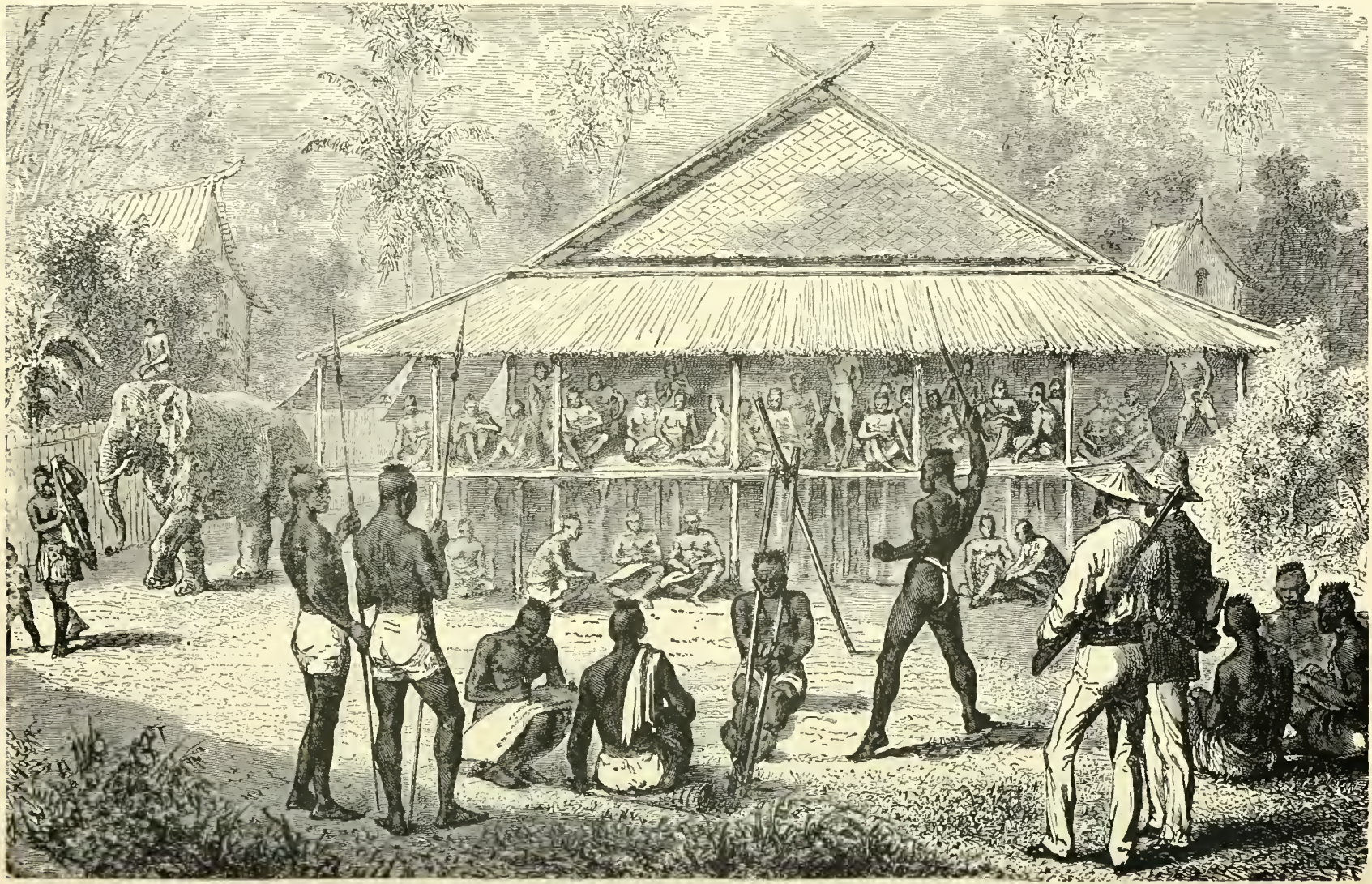
The public council also is composed of four ministers. Besides these two official organs of the government there are several great officers of state. The purser of the empire is one of the most important. After him come the royal armor-bearer and the master of the elephants.

It may well surprise to note the extent and absolutism of the imperial prerogative. The emperor's councilors and officers of state are subject to his will in a degree that would seem absurd and horrible in any government of the West. The king has the power of arbitrary arrest over the greatest official of the empire. He may direct the public executioner to seize a minister and to lay him on his back by the highway, with a weight on his breast—an object of derision and insult to all passers by! Even such disgrace as this does not incapacitate the officer, but is only a mark of his sovereign's temporary disfavor!

Power of the emperor over his officials.

Burmah is organized for governmental purposes into states and provinces. These in turn are divided into districts and municipalities. The governor of each province is appointed by the emperor,

Provincial organization; abuses of the administration.



PUNISHMENT.—Whipping with Rods.—Drawn by Janet Lange, after a sketch of Delaporte.

and is empowered to administer the law in the same arbitrary manner as his master. There is, however, an appeal from the judicial decisions of the provinces to the councils of state at the capital.

Perhaps there is, on the whole, no more abusive system in the administration of any nation of the earth. The upper officers of the government, and they of the provinces, are not paid any salary, as that would have to be drawn from the national, that is, the imperial, treasury. But in order to make up for this lack, the officers in question receive an allotment of land or an assignment of laborers who must work for them in the manner of slaves, without compensation. The under officers support themselves by fees, perquisites, and extortions. The bribe is the common argument with them all. The courts are corrupted to the very bone and fiber. The offices of the judiciary are more sought than any other, because they are regarded as most profitable!

Laws from Buddhism and influences from Christianity.

In one respect Buddhism has triumphed more absolutely than Christianity. In the countries where the former is prevalent, the constitution and laws are derived almost immediately from the religious code. Among the peoples of the West, on the other hand, the old laws of Rome, long and firmly established before the empire was affected by Christianity, have survived all conquests and vicissitudes, and have been accepted as the basis of civil conduct and jurisprudence by every well organized state in Christendom. Even the lawyers of Justinian were not greatly concerned to modify by the light of Christianity the ancient jurisprudence of the republic and the empire.

In the Buddhistic countries, however, the code has been largely derived from Buddha and his followers. The constitution and laws of the Burmese, for instance, are ascribed in their origin to Manu, the progenitor— according to the Brahmans —of the human race. Tradition has recounted the bringing into Burmah of the ancient constitution from Ceylon But however this may be, the origin of the code is religious, not secular. As might be expected, the statute is cruel and barbarous according to its date and origin. Capital crimes are many, and the modes of execution are such as to reveal the temper of the barbaric ages and the cruelty of the ancient gods.

Laws of Manu brought from Ceylon; punishments.

The mildest form of the death penalty is beheading, and this is prescribed for only the more moderate kinds of crime. After this follows crucifixion and the breaking of limbs, after the manner practiced by the Romans. The higher forms of crime, such as the robbery of temples, desertion from the king's army, and insurrection, are punished by disemboweling, or consignment to the mercy of ravenous wild beasts. Even in the punishment of misdemeanors the cruel methods of whipping and imprisonment are preferred to the more rational and humane forms of fine and expiation. Torture is a common circumstance of judicial trials, though the motive in this case is generally to obtain money from the sufferers rather than the confession of crime.

Horrors of death penalty; whipping and torture.

One of the peculiarities of Burmese official society is the absence of hereditary rank. Such rank holds only of the royal family and the noble houses. But nobility does not of itself bring the right to hold office. All functionaries are subject to displacement at the will of the king. There are many badges

Hereditary rank; social distinctions and badges.

BONZES (PRIESTS) IN VILLAGE OF BASSAC TYPES AND MANNERS.—Drawn by Eugene Burnand.

of rank graded downwards from the sovereign to his common subjects; but these are of *social*, and not of political or civil, significance. The badge of rank is one of the most inviolable things in the society of the country. The article, whatever it is, which designates the birthrank or social standing of the given person, is inviolable; and he who takes away or counterfeits the badge of another, or usurps the rank of another by wearing insignia to which he is not entitled, may be legally slain at sight.

The general result of the Burmese constitution is the division of the people into classes—the establishment of caste.

Establishment of classes and insignia of orders.

The stratification of the social order has not been complete as in India; but the evolution of caste has progressed so far as to present a marked contrast with anything that may be witnessed in Europe. Thus the mere acquisition of property by a merchant entitles him to royal registration in the class designated as rich men.

Being so registered, the nabob acquires certain prerogatives which are recognized by the king, but which at the same time subject him to the peculations of the government. In this manner also the priests are registered as a distinct class of society. Their yellow insignia distinguish them from persons of all other ranks. The yellow has become a sacred color, and the peculiar dress of the priests may not be worn by others without sacrilege.

Below the higher orders of society—the rich, the hierarch, the soldier—are the laboring classes. In no other country of the world does the theory of the state ownership of labor hold so strongly as in Burmah. There is no free labor properly so called. The king, without positively owning his subjects, may, according to the constitution and usage, summon them at any time and for any purpose to his service. He has certain property rights in all the men and women of the kingdom.

Theory of the royal ownership of labor.

The Burmese administration does not admit the right of any one to expatriate himself from the country. Men may go abroad only by special act and permission of the sovereign; women not at all. This is true of those who pass for freemen. The Manu code, and after it the Dhammasat constitution, recognize seven kinds of slaves, beginning with prisoners of war and graded downward through outcasts, undertakers, jailers, executioners, lepers, and prostitutes. The social condition of all this wretched mass of humanity is dreadful. The sight of it is to European sense and sentiment sufficiently appalling to turn back the beholder, with something akin to admiration, to the vicious classes, unfortunates, and outcasts of the Western nations.

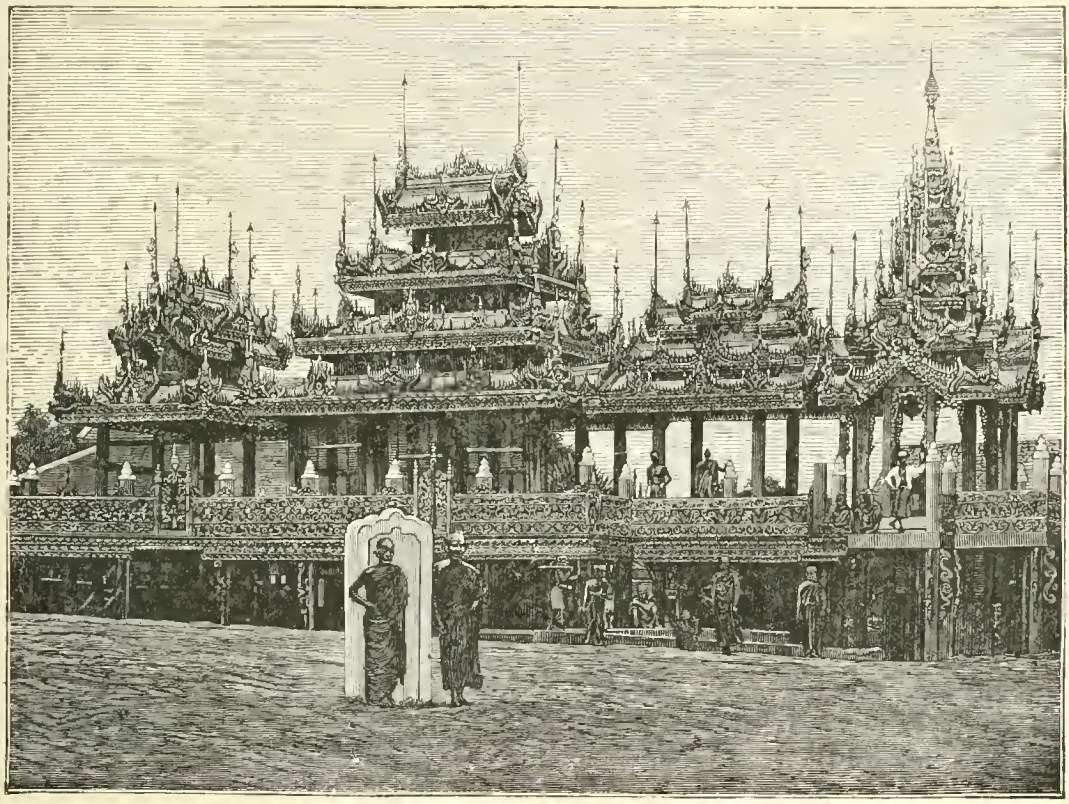
Seven grades of servitude; prevalence of Buddhism.

The religion of the Burmese is Buddhism. The doctrine and institutions of that great faith, including as it does about forty per cent of the whole human family, are presented in Burmah in comparative purity. This is to say that the evolution and organization of Buddhism have here been as natural as in any other country. Burmah, like Thibet, is given up to religion, and the ceremonial of religion to a degree which may well astonish the traveler from Europe or America.

What shall be said of a people where every man must at some time in his life spend a season in a monastery? From that duty no Burman is exempt. This does not imply that all have the intention of becoming monks or priests.

All Burmese must be monastics for a period.

The vast majority enter the monastic life only for a short period. But this vicissitude is by no means regarded as a hardship. Such is the temper of the race and such the peculiar character of Buddhistic teaching that the season of retirement and monkish discipline is generally expected with pleasure and accepted as an epoch of rest from the anxieties and sins of life. It is universally regarded as an honor of the highest kind to be permitted to wear, even for a few weeks or months, the yellow insignia of the monks.



BURMESE MONASTERY.

The Mohammedan propaganda has never been able to make much progress in Burmah. It would appear that the channels of Islam have flowed somewhat northward, leaving Southeastern Asia but little disturbed or diverted from a natural religious development. This may be said also of Christianity. Missionaries for more than a half-century have beaten against the bulwark of Asiatic prejudice with little effect. Local success has been achieved here and there. The Burmese government and the dominant classes of society have set themselves with great persistence against religious innovation, and all attempts at the general conversion of the people from Buddhism have proved ineffectual.

Prejudice against Islam and Christianity.

In the times of trouble between Burmah and Great Britain religion has been one of the sources of antagonism. As a general fact the Asiatic governments in such crises can but regard Western missionaries as dangerous promoters of a foreign influence which must needs imperil nationality. The wonder is that

Do missionaries endanger existing order in pagan countries?

the great Oriental nations have so much tolerated, as they have done, the presence of missionary establishments in the respective countries of the East.

MISSIONARY RESIDENCE AT MUONG-NGAN.
Drawn by Eugene Burnand.

Let us generalize for a moment upon this question. Do the Christian missionaries endanger the peace and independence of the Oriental empires? The answer is yes and no. Not purposely do the emissaries of the cross in these far lands transgress the true limits of their mission. We may believe that, though the missionaries are as a rule enthusiasts and zealots, they strive to direct their energies simply to the moral state of the people among whom they labor; but out of the nature of the case the missionaries are regarded by the Orientals as representatives of their respective nationalities.

The world—at least the world of thought—knows well what course the Christian nations have pursued toward the Orientals. The history is a story of perfidy, treachery, selfishness, mercenary lust, cruel disregard of justice, lawless encroachment, and depraved appetite which, for shamelessness of exhibition and hardship of results to the peoples of the East, makes up a book of annals at which the future must needs blush

and hide its face behind the curtains of universal reproach. No wonder that the Orient, while it has recognized the power and progress of the Occident, has at the same time learned to despise and abhor its methods.

Policy of Christian nations respecting the Asiatics.

What must the Oriental think of the Christian religion when that religion is tested by the national policy and practice of the peoples who profess it? The most intelligent men of the East are constrained to believe that the insinuating plea of the missionary is merely a Jesuitical trick, a subterfuge for gaining information and influence to the advantage of the nations from whom the Christian apostles have emanated. The wonder is, under all these circumstances, that a single missionary has been left alive in any of the countries stretching from Siam to Siberia, from Turkistan to the Japanese islands.

The policy of Great Britain, and even that of the United States, in the intercourse of these representative Western nations with the empires of Eastern Asia has been, and still is, of a kind to awaken not only the profound abhorrence, but the unmitigated disgust of every humane and intelligent being in the world. Such hypocrisy, deceit, sheer selfishness, greed, bigotry, political knavery, arrogance, unmixed injustice, and conscienceless treaty-breaking as the whole English-speaking race has practiced by its national authorities within the present century in its intercourse with the Chinese, and in a measure with the Japanese, empire, are well calculated to turn the just sentiments and sympathies of the rest of mankind, aye, even of ourselves, not only against our nations and peoples, but against the institutions, laws, and religion which have constituted our boast and gonfalon before the world.

Course of Western powers toward Chinese and Japanese.

These remarks apply with force to the attempted introduction of Christianity into Burmah. Adoniram Judson, one of the greatest and best missionaries of this century, entered Burmah as early as 1815, and wrought there with an earnestness deserving of the highest success; but the prejudice of the people, particularly of the ruling classes, was against him. Great Britain was a Christian nation. Great Britain must needs make quarrels and conquests along the Burmese coasts until she had possessed herself of the better parts of the country.

Attempt of Judson to evangelize the Burmese.

This aggressive policy was coupled in the Burmese mind with the efforts of Judson and his followers. The missionaries at the outbreak of the war with Great Britain were seized and thrown into prison. With the settlement of national affairs which has ultimately supervened, toleration has been granted to foreigners in the matter of their religious faith and practice. But for the rest, neither the sword of the Prophet nor the persuasion and blandishment of the Christian missionary have prevailed. Burmah—still flecked with paganism—remains an appanage of the Buddha.

How the Eastern races must regard Western missionaries.

Neither literature nor education among the Burmese has passed beyond the religious pale. The Buddhist monks and priests are the scholars and teachers of the people. The intellectual condition of Burmah may well remind us of mediæval Spain or France. The ecclesiastics have the intellectual possession of society; but it can not be truly said that they are neglectful of their office. Each monastery has its school, and since the monasteries are everywhere, so also

Monopoly of education by priest and monks.

are the schools. Education, such as it is, is therefore common—general.

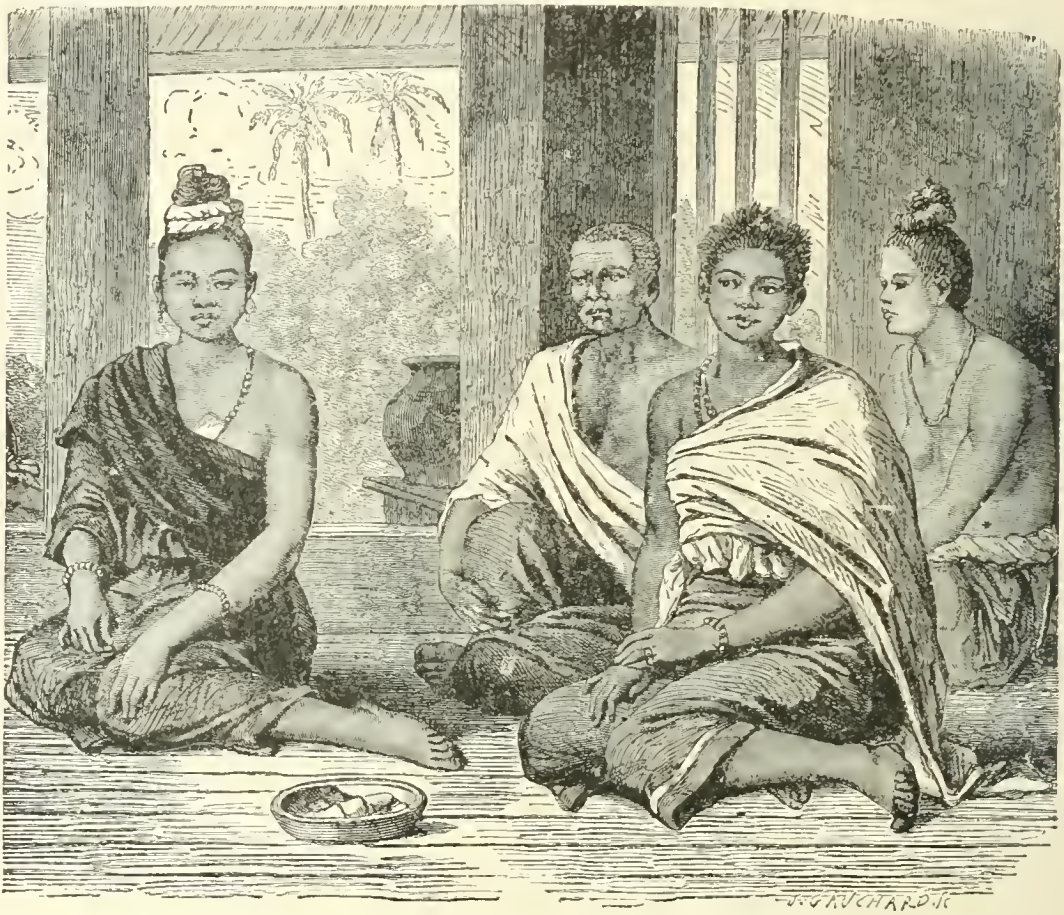
It is claimed that the Burmese are, on the whole, as generally taught in the rudiments of learning as are the peoples of Central Europe—excepting always the Germans. The theory of education is that all of the boys shall be taught to read and write. The religious purpose is dominant, however, and there is no real secular instruction. The first text-book, or primer, put into the hand of the Burmese boys is by a figure designated as the Great Basket; that is, the basket of instruction, in which the beginnings of things are stored.

Theory of Burmese educational system.

The doctrines of Buddhism are carefully taught in the primary schools. The Pali prayers and songs must be learned by heart. Then the stories of the saints of the Middle Ages are read and many times committed. This is followed with grammar, and then with some general knowledge of events, biography, philosophy, and a modicum of common science.

Things taught; quickness of Orientals in deduction.

Like all the Orientals, the Burmese are quick in logical deduction. The syllogism seems to be native to the Orient, while induction is a stranger. This mood of mind leads to logic and to disputation. The intellectual history of the East presents constantly the recurrence of the dialectical, or disputatious,



SOUTH BURMAN NOBLEMAN AND WIVES—TYPES.—Drawn by Janet Lange, after a sketch of Delaporte.

FAMILY OF THE BURMESE FRONTIER.—TYPES.—Drawn by Emile Bayard, after a sketch of Delaporte.

spirit. The reasoning of the East is as fruitless and bootless as the mediæval scholasticism of Europe.

Extent of population; manners and ethnic features.

The population of Burmah has been carefully estimated at between nine and ten million of souls. The Burmese are, on the whole, a race well differentiated and established in their ethnic peculiarities. They are strongly Mongoloid in character. The complexion is a deep brown, the hair black, the eyes slightly angular. The movement of the body is characterized with that suppleness, that peculiar kind of litheness in action so characteristic of the Orient, so uncommon in the West.

The manners of the people are agreeable. There is less austerity than may be marked in Thibet and Tartary. The people are not tall, but rather below the medium stature. Though active and alert, the flesh is well laid on, and the limbs and person are round and full. The cheek bones have the characteristic prominence which belongs almost without exception to all people of the Turanian race. The men have a slight beard—slight as measured by the European standard—but more plentiful than that of the Thibetans on the one side or the Siamese on the other.

Costumes of men and women; the headdress.

The national costume is picturesque and elegant. The male dress differs but little from that of the Chinese. First of all, there is a white linen jacket called the *in-gie*. This is furnished with long sleeves, and is worn by both sexes. In the male costume a robe of satin or velvet is added, descending well to the feet. The woman's outer garment falls only to the thighs, but under this the dress gathered about the waist descends to the feet and falls away *en train*. In both sexes there is an outer sash, which is doubled in the case of the woman, passing over each shoulder, and under the opposite arm. The man's sash is fastened with a boss on the left shoulder, and passes around the body under the right arm, to be tied behind and fall in the manner of regalia.

The headdress is peculiar to a degree. The upper classes wear a kind of crown, or diadem. That of the woman is not unlike the circlets of royalty in Western Europe. Over it, however, rises at the front an elliptical arch, pear-like in shape, and set to the diadem with jewels and gold. The man's crown runs up in many points around the circlet, but the center rises cone-like, and is bent back and truncated at no great height above the head.

Clothing of the lower classes; decoration of the person.

The dress of the peasants is by no means so elaborate or elegant. Black and white are the colors mostly worn. The yellow is, as we have said, the distinguishing color of the priestly garment and regalia; none others may wear it. Among all classes the disposition is to use as much personal adornment as the wealth of the wearer may supply. The material of the clothing is for the most part muslin and silk. Woolen goods are not, as a rule, needed in a country the greater part of which has a semitropical climate. Gold ornamentation is much used, particularly by the upper classes, and on all public occasions. Full dress requires as much gold and as many gems as the household treasury is able to supply.

Liberalizing tendency of ethnic inquiry.

One of the effects of the study of the nations is to extend and liberalize the estimate of the reader respecting the numbers, character, and importance of the different races of mankind. In Burmah we find a people one third as nu-

merous as the population of the modern kingdom of Italy. They are not without refinement, and not without promise of a higher form of the civilized life. How seldom, however, is the name of Burmah and the Burmese heard in the journalism, or even in the historical writings, of the West! How little disposed are the publicists and scholars of Europe and America to consider this far-off Oriental nation in making up the equipoise of mankind!

Promised reäscendency of Oriental races.

Doubtless we are at the threshold of the beginning of the reäscendency of the Orient. The system of religion and philosophy which has prevailed in a great part of Asia for many centuries has given to the society of the East a fixedness and unprogressive character from which it can with difficulty break away. Strange it is that material evolution has become the agent of deliverance. India already has more railways than Spain. The time is at hand, aye, at the very door, when railway communication shall be opened up into every valuable country of the globe. Let this be recorded to the credit of the aggressive and enterprising races of the West. Let this be set down as the distinctive fruit of that scientific inquiry and application by which Europe and America have to a certain degree been disenthralled; for these also have long been in bond to religious superstition and philosophical intolerance.

Scientific investigation makes a way for the civilized life.

The same vehicle of emancipation has been thrust like a plowshare into Asia and the islands of the sea. One may sail directly from the Mediterranean to India, to all the Orient, to the distant shores of all continents. The iron rail has reached even the plateaus of the illimitable and barren East. The snort and shout of the locomotive have been heard beyond the Himalayas, and they shall presently be heard to the rivers and the ends of the earth!

The era of intercommunication brings also with its coming the magical telegraph. The century will go out with the virtual intercourse by instantaneous message of all the nations and peoples of the globe. Against this no countervailing prejudice can stand. What has Buddhism in common with a locomotive? What shall a Brahmanical priest say any longer with a telegraphic wire stretched across his shrines and along his sacred rivers? What shall the lamas and priests of Thibet and Burmah, clad in white or clad in yellow, do

ACTOR OF COCHIN—TYPE AND STAGE DRESS.
Drawn by E. Ronjat, from a photograph.

with an express train before their temples and a visiting delegation from France or the United States knocking at the doors of their monastic schools?

Not much longer can the hard prejudice and unyielding conservatism of the old systems of thought prevail against the beneficent inroads of progress and the sacred proclamation of change. Old things pass away, and all things become new under the touch of thought and the wave of amelioration that washes with lavish and sunny waters the shores of ancient empires and kingdoms.

BOOK XX.—THE INDO-CHINESE.

CHAPTER CXXXIII.—THE SIAMESE.

WE are now descending rapidly into the peninsular part of Southeastern Asia. Our ethnic and geographical lines bear us down well to the south. We pass the twentieth parallel, and drop into the country of Siam. The excursion seems remote, but not too remote to be followed by the sympathies and interest of the inquirer; for the Siamese also are men and kinsfolk of the common human race.

Geographical position and relations of Siam.

First of all, let us view the geographical situation. Naturally, Siam includes the broader peninsula of that name reaching from sea to sea. Politically, however, the country has been narrowed on the west by the extension of European authority along the coast through almost ten degrees of latitude. On the east also, next the China sea, the kingdom of Annam preöccupies the coast and shuts in Siam to the region of the interior. Only the gulf of Siam on the south furnishes a sea line for a country which were otherwise the Greece of Asia.

Cosmographically, Siam may be said to include the greater part of the Indo-Chinese and a large part of the Malay peninsula. The extreme limits of the country reach from the northern angle thrust up between Tonquin and Burmah, in the latitude of twenty-one degrees north, to Singapore on the south. The strait of Malacca opens eastward at the parallel of one degree north. So that the extreme length of Siam is nearly twenty degrees. The whole country lies within the tropics.

Analogy of the country to Egypt; the inundation.

In scanning the physical features of this country, what first impresses our attention is the analogy of some parts to Egypt. The valley of the Menam river is virtually a Nile valley. Here the country is low, and to add to the likeness, there is a recurring flood extending from June to November of each year. Such is the abundance of waters gathered at this season in the highlands and mountains of the Shan states and carried down through the two great

SIAMESE LANDSCAPE.—Pagoda and Rice Field at Muong Mai.—Drawn by L. Delaporte, from nature.

divisions of the river, namely, the Menam proper on the east and the Meping on the west, that the whole lower country, having an area of several thousand square miles, is totally inundated.

The lowlands are thus annually fertilized. Art has added to nature by channels cut through the country in the Egyptian manner for the retention and distribution of the waters. The large accumulation of mud and sand at the delta of the river tends also to hold back and retain the floods. Thus is prepared the vast submerged district in the valley where the rice of Siam is for the most part produced. Nor is there any place on the earth better calculated for the immeasurable production of this cheap staple.

ON THE MENAM IN PALEMBANG.—Drawn by Vauzanges, from a photograph.

At least three other fine rivers drain the country. The principal of these is the great stream Mekong, lying far to the east, taking its waters from the extreme north, far up through the independent Shan states to China, and winding in a serpentine way through all the eastern provinces of Siam, down through Cambodia and French Cochin China to the delta of the Cambodia, as the river is popularly called. The two other principal streams are the Pechaburi and the Kharayok. On the whole, the running streams, except in the center and highland of the peninsula, are well distributed, and the general situation seems to invite and promote in every manner the establishment and large evolution of the civilized life.

Principal rivers besides the Menam.

It is presumed that the reader is familiar with, or may easily inform himself concerning, the geographical features of Siam and of those natural resources upon which civilization must feed if it will flourish. It is hardly needed to enumerate the products of the country since they are so nearly identical with those of Burmah and China. Of course, the native resources in plant and fruit and grain tend perceptibly to the tropical character. Along the coast may be seen

Plants and fruits and forests of Siam.

the famous mangrove, the pandanus, and the thickets of rattan. All of these are regarded as important elements in the natural production of the country. Here also the palm tree rises with a beauty that may hardly be equaled except in the tropical islands. The cocoa-nut also flourishes in both the native and cultivated state.

RICE MILL AT GOCONG.—Drawn by Robin, from a photograph.

Nearly all of the tropical and semi-tropical plants spring luxuriantly in the better parts of Siam. This is said of the lowlands toward the south, the valleys, and the more humid situations. As the traveler leaves these localities, penetrates the interior, and reaches the highlands, the tropical appearance of the landscape gives way to a forest like that of Burmah and other sub-Himalayan regions. Here fine timber lands abound. Here vast woods of oak and chestnut and pine cover the hills. Here also the fruits of the temperate regions take the place of those of the tropics. Here some of the most valuable timber woods, dye woods, and resin woods of the earth are found in commercial abundance. Here valuable spices perfume the air. Here in some places the forest is open and tall, and here, toward the coast, the woodland descends into thickets of bamboo and other canes.

We have already spoken of the production of rice as the great staple of the country. The manner of rice-growth is well known. Water and a level alluvium,

WINNOWING RICE IN PALM GROVE.—Drawn by Rion, from a photograph.

together with a subtropical climate, are the essentials of the product. River banks with a deep soil are the best of all situations. The supply of water must be seasonable. The ground must be kept covered with the fluid for a considerable season. The grain is sown broadcast in shallow water or drilled in small channels or trenches into which the water has been admitted. If this is not done the water is admitted afterwards, and must stand on the sown seed until it is well sprouted. At length the field is left dry, and in case of drilled rice the ground may be cultivated. But the water must be readmitted at intervals until the time of the harvest.

Rice the staple; its planting and cultivation.

Perhaps of all the cheap carbohydrate foods, rice is most abundant. It is one of the greatest foods of men; but it is greatly deficient in albuminous and nitrogenous elements. It is with difficulty that flesh-forming and nerve-forming materials can be gathered from it. But as an ordinary force-producing food, nature has given nothing more abundant, and when we consider the case of commerce, nothing more nearly universal.

A matter of great importance in determining the aggregate value of a country, and the measure of its reactions upon the people who inhabit it, is the extent and variety of its mineral wealth. The minerals of a given region of the earth may, indeed, determine the character of its industries, and if of its industries, then of the national estate and manner of life. Reflect for a moment upon the utterly changed condition of the history and tendencies of the British nation if the iron and coal of Great Britain were removed. Great populations and a peculiarly energetic form of industrial enterprise follow everywhere a rich distribution of minerals.

Effect of mineral wealth on a people; possibility in Great Britain.

This is true in all countries. Siam is well favored in this respect. Mines of gold, copper, iron, tin, and lead are distributed abundantly in several districts of the country. Many of the ores of these metals are of unusual purity, and the emplacement is generally of a character to provoke and facilitate the work of mining. The best gold mines are in the provinces of Tringany and Pahang; but those of Bantaphang are also important. The sandy deposits of the river Mekong contain much free gold, which may be gathered by the simple process of washing. The iron mines are richest in the provinces of Lom and Muly Prey. Silver is found in the largest supply in the valley of the Mepik. As in our own Western mountains, several of the metals, such as lead, copper, and silver, are found in the same matrix.

The Siamese mines; reasons of backward development.

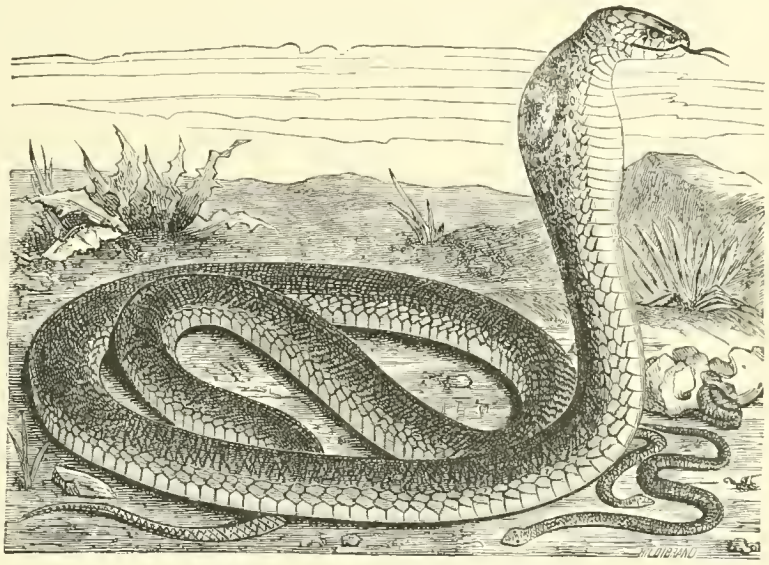
Two circumstances, however, have prevented the advantageous working of the Siamese mines. One of these is the small knowledge of metallurgy, the unskill of the people in such matters, the want of enterprise. The other is the universal and prevailing jealousy against foreign skill and capital. For these reasons only a modicum of the mineral wealth of the country has been developed.

The Siamese are by no means dependent upon the products of the earth for the materials of existence. The trade of the country is extensive and valuable. The commerce of Siam looks to the north. The lines of interchange are established for the most part through the Shan states into China. Siam is a market for Chinese exports, and these

Foreign trade of Siam; articles of exportation.

are sent down to the south and west by means of caravans. It is from this quarter that the silk goods, opium, and tea consumed by the Siamese are mostly derived. In exchange they are able to give raw cotton, white elephants and elephant products, saltpeter, etc.

The Shan states are famous for the production of cattle and horses. The latter are a breed of ponies much demanded in China and other countries. The Chinese are dependent in many parts upon Siam and Burmah for their supply of timber. Other Siamese exports are sugar, tobacco, indigo, beeswax, many minerals, horns of several kinds of animals, rough potteries, and the like. Salt, also, is one of the staple products of Eastern Siam. The rivers of the country abound in valuable fishes, and these are cured and sent abroad in great quantities. China herself is hardly better adapted to the production of silk than are many districts of Siam; but the people of the latter country have by no means mastered the manufacture as have the Chinese.



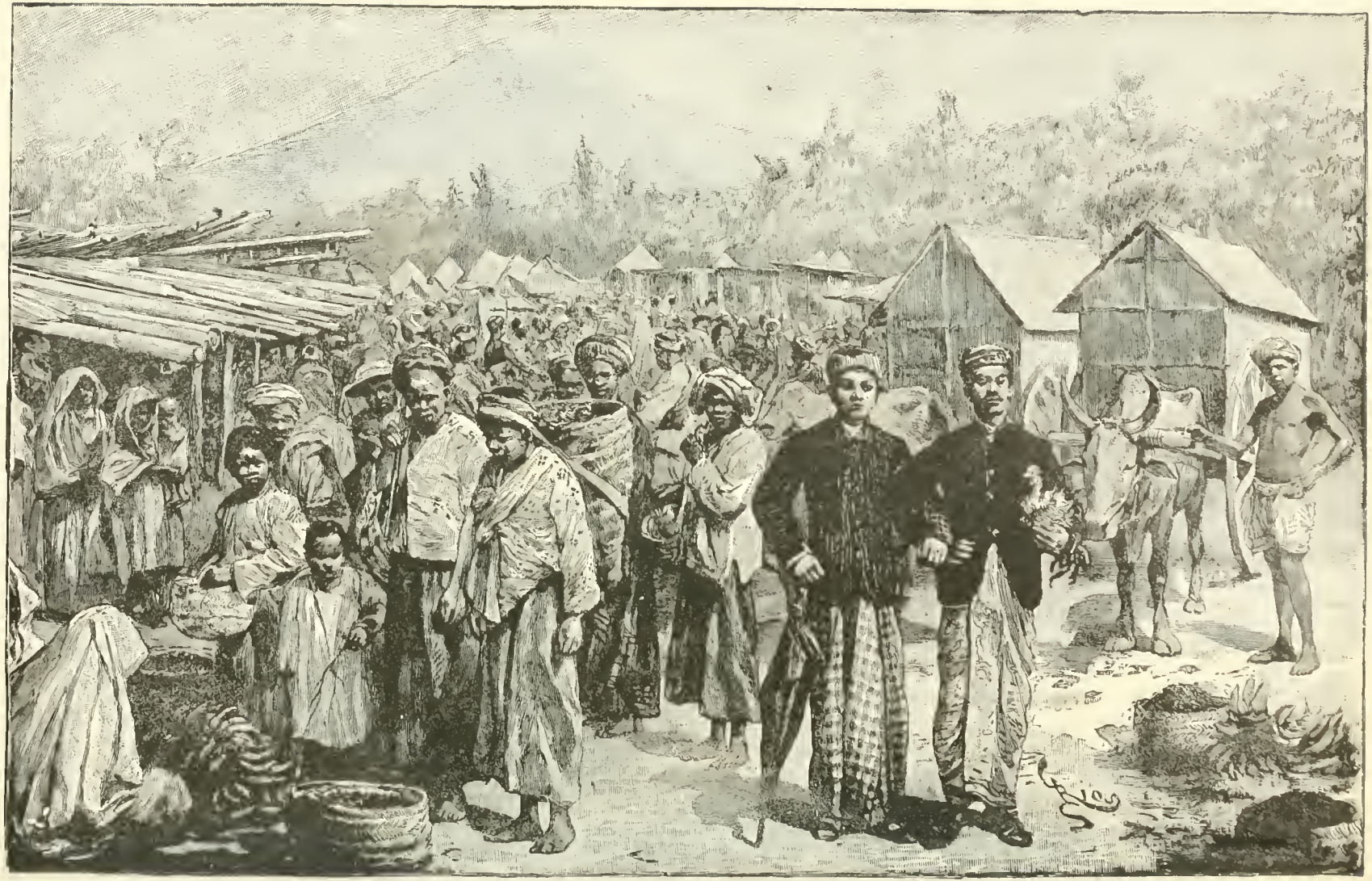
THE NAJA WITH YOUNG AND EGGS.
Drawn by Robin, from nature.

On the whole, the country is well situated for the development of a varied and picturesque form of the civilized life. But the temperature is too tropical to bring out the highest energies of man. The earth yields too readily and abundantly to stimulate the productive industries. In such a situation men fall back upon the easy conditions of the natural world, and make but little progress. Out of their native orchards they gather custard apples, and are satisfied with a portion of rice. They inhale the fragrance of their spice woods and indulge in the small trade of dyestuffs and rattan. They domesticate and train with much pride their cream-colored elephants, the great albino of the man-epoch of the world, and are satisfied to see their sovereign mounted upon his back. Metallurgy is, as a rule, too hard for such a race. A people of this type will be more concerned to invent a means of defense against the crocodile, the python, and the cobra de capello, than to discover a new method of smelting the metals.

Energies of the Siamese impeded by climate.

The social and domestic institutions of the Siamese are derived, as are those of independent Burmah and Thibet, from Buddhism. That constitutes not only the religious, but the social standard of the country. The principles governing the sexual relation and the institution of the family are common to the Siamese

Social forms derived from Buddhism; slavery prevalent.



MARKET PLACE OF PAGER-ALAM.—Drawn by Riou, from a photograph

and the other Brown peoples of Southeastern Asia.

We may pause to notice, however, a single aspect of the domestic state, and that is slavery. The slave condition is general throughout the country. Nor is it regarded as a great hardship. It appears that the state of servitude nearly everywhere in Siam has its foundation in debt. The debtor becomes the bondman of the creditor. The servitude is sometimes perpetual and sometimes limited by the payment of the existing obligation. The process of becoming a slave is either voluntary or compulsory, generally the former. The whole family of the debtor may become the slaves of the creditor until what time payment is effected—this of their own accord; or they may be forced into such relation by the law.

Attempts at abolition; the slave market.

Within the present quarter of a century public opinion has been aroused against the fact and principle of servitude, and the late emperor issued a decree against it. The institution was abolished in a part of the country, but not successfully or universally. A notable provision of the Siamese statute looks to the continuance of slavery as a punishment for crime. The convict under the law may elect his punishment: death or servitude. The usage also holds of reducing certain aboriginal tribes to slavery by foray and capture. The slave market still exists, and servants may be purchased openly by auction, both in Cambodia and Siam Proper.

ARCHITECTURE.—HOUSE OF THE SIBRAYAC.—Drawn by Riou, from a photograph.

It is claimed by travelers and eyewitnesses that the domestic estate of the Siamese is, on the whole, comfortable. The people are of a joyous disposition. They amuse themselves. Public sports are the order of the day. Holidays are popular, and are greatly observed. The dwellings of the people are unpretentious. Those of the poorer classes are huts. In many places these are built on piles, after the manner of the lake dwellers; but in this case the precaution is against inundation, or as a protection from reptiles.

Cheerfulness of the people; manner of building.

The hut-like character of the houses—the fact that they contain but a single story—is explained, as in the case of the Burmese dwellings, by the popular superstition that it is disgraceful for one person to walk over the head of another. The Siamese house is slight, being constructed for the most part of bamboo. In some parts of the country, particularly in the Mekong valley, dwellings are built on floats, so as to rise and fall with the annual inundation.

The public buildings are not unpretentious. The palaces are built of bricks, stuccoed with white. Much gilding is employed, and the abundance of carvings and designs in wood reminds the beholder of the like facts in the architecture of Burmah.

Public edifices; style derived from India.

As to the style of building, that seems to have been modeled rather after that of India than copied from the Chinese manner. The royal abodes and those of the nobles are of great extent and much beauty. Acres of ground are inclosed and paved and planted with flowers and shrubs. High walls surround the inclosure. The family constitutes a sort of royal tribe. Polygamy is excessively practiced. The wives of the emperor and of his great officers are numbered by the score and hundred. Royalty is high, absolute, worshipful. The ground where the emperor's feet are planted is sacred. The inferior through all the grades of society approaches his superior in the manner of a suppliant. Thus the princes come before the emperor. Thus the nobles are approached by the underlords, the underlords by the people, the people by the slaves. The latter until recently numbered nearly one third of the whole population.

The language of the Siamese is designated by themselves as the *phasa thai*. This is said to signify the "language of the free." Strange satire upon the varying signification which the races of mankind give to the cherished word freedom! The name *Thai* is the native name of the country. More fully the people call their land Muang Thai, signifying the Kingdom of the Free. The language is spoken through the greater part of the Indo-Chinese peninsula. On the north it is heard as far as the Shan states and the borders of Burmah. On the south it is spoken to the boundary of Cambodia. On all sides it is graded off by dialectical departures into the surrounding tongues.

The "language of the free;" a monosyllabic speech.

The first and leading feature of Siamese is its monosyllabic character. Perhaps there are no polysyllables except such as have been imported with the Pali ritual and from other foreign sources. As a general fact, polysyllabic words thus transferred to a monosyllabic speech are broken up into a sort of agglutinative form by the people.[1] Whitney has happily described the character of the language as being "monosyllabic and isolating." He also notes the great inferiority of Siamese to Chinese in the matter of distinctness and construction, and points out the striking feature of difference between the former and the Burmese, consisting in *prefixing* auxiliaries in the case of Siamese, and *affixing* the same parts in the Burmese tongue.

The language of Siam agrees, how-

[1] This phenomenon is strongly illustrated in the attempt of the Chinese in our country and everywhere to speak the English language. It is clear that they attempt to syllabize it. Thus, for instance, American is pronounced *Mel-lee-kan*. English on this obdurate tongue becomes almost *Ing-kee-lee*, or at best *Ing-kee-lis*. Their own philosopher they call *Kung-fu-tse*. And so in all cases do they break the English polysyllables into fragments approximating the nature of their own tongue.

ever, with the great majority of Asiatic tongues in the fundamental fact of using the same word for different parts of speech. There is a complete interchange indistinguishable by accent or intonation between the noun, the verb, and the adjective. The sense is to be gathered not by the sound of the syllable, but by its place and the nature of the context. The next feature is also common, and that is the absence of inflection. It is equivalent to saying that in common with nearly all the languages of the Brown races of mankind, Siamese has not entered the stage of grammatical forms and principles.

Interchangeability of parts; grammatical features wanting.

The Siamese words have no distinction for gender, or number, or case. The article is wanting. The sense of the expression is deduced from explanatory words and monosyllabic circumlocutions of a kind that may well perplex the intelligence of any Indo-European brain. The same method of sense development is employed for both verb and noun, namely, the addition of affixes and the force of the context. The order of sentential development is logical, being subject, predicate, object. Those words, however, which subserve the office of adjectives follow the word to which they belong.[1]

One of the most interesting features of the language, and perhaps its only picturesque feature, is the making up of monosyllabic compounds to express simple ideas. The language is not full, and many single objects have no name of their own. To make up for this deficiency certain well known words are compounded with others. Thus, for instance, *luk can* means literally "a son of wages," but in application it signifies "a laborer," for the laborer is a son of wages. In like manner, *me mu* signifies "mother of the hand," but in application it means "the thumb," for the thumb is the mother of the hand! Another peculiar feature of the language is what appears to be its plentiful supply of adverbs, prepositions, and the like. This, however, arises out of the nature of the case; for the noun, most abundant of all the elements of speech, may be transferred almost at will to the adverbial or prepositional relation.

Compounding of words to express simple ideas.

It appears that modern Siamese took form and regularity about the twelfth

[1] We are indebted to Coutts Trotter for the following illustrative example of Siamese: *Mua an nansu ni leo con fak-vai ki phuenban hai khan an.* This is literally: "Time read book this end should intrust to neighbors cause they read." Or in full sense, thus: "When you have read this book, give it to your neighbors, that they may read it."

တူဝ်ဟ်တူသ်လတ်တင်လုင်ကြေးဖိင်ဟွ်ဝ်
ခ်ာဟ်ယွ်ဝ်။ ဆိုဝ်လင်ဆိုဟ်လုံဟ်ဟျေးဆိုဟံ
ဆီယွ်ဝ်။ တီလိုက်ဟူဟံ၊ ဆိုဝ်ထေ့ပက်မဟိ
ဟူမဟိတင်လုင် ဟဝ်ဝ်ထ္ဟ ဟ်တီလုက်ဆိုဝ်
ထေ့ဟ်ထတ်ယွ်ဝ်။ ဆိုဝ်လင်ဆိုဟ်ဟံလ်ကွဲ
ပက်ဟျ့ဆိုဝ်ဝဟ်လွက်ဟိဟ်ဟံ ယွံယွ်ဝ်။
ဆိုဟ်လိုဟ် ဆိုဝ်ဆိုဟ်ဝဟ်ဟ်ဟံလင်ထေ့ဟ်
တင်တီ ဆိုဝ်ဟွ်ဟျ့ကြဲကြတ်ယွ်ဝ်။ ပေ့
ထိုင်ဆိုဝ်လိုဟ်ဟံ ယွံဟိင်ဟိ.ယ္ဟယွ်ဝ်။ လိုဟ်
ဟ်ဝဟ်ဖြ့ဟရုက်ဟွ်ဟွ့က်ယွ်ဝ်။

ရိုဝ်ဆိဆိဝ်ဝဟ်ထိုင်ယွ်ဝ်ဟံ၊ ဘာဟ်ဟေ့
ဟျ့ဟိုဟ်ပးတူဟ်ပုတ်ဟိကျးတူဝ်ဖြ့ပွ်
ကွဲယွ်ဝ်။ ကျးဟ်ကျဟံမးဟိင်ကွဲကွဲမျး
မျးထေ်ယွ်ဝ်။ပဟ်ဖြ့ဆိုဝ်လင်ဆိုဟ်ဟံဟိင်က်
မဟိင်က်၊ ဟ်ပေ့ဟူဟုက်တူတူဝ်ဖြ့ပွ်
ယွ်ဝ်။ ကဝ်ရိုဝ်ဆိုဝ်လင်ဆိုဟ်ဟံယင်တင်

SPECIMEN OF SIAMESE.

century. At that time Siam secured her independence from Cambodia. In doing so the Cambodian alphabet was retained, but at the same time religious and social intercourse was opened with India and Ceylon. Under these influences the language, by a dialectical divergence and by foreign impact, took a development of its own and became essentially what we find it to-day.

Development of alphabet; intonation and verbal method.

As might be anticipated in a language of the kind, the Siamese alphabet approaches the character of a syllabary. It has forty-four consonants and twenty vowels. Among the latter the semi-vowels and the diphthongs are numbered. Perhaps no language in the world grades its vowel-sounds with more distinctness. This is necessary; for the meanings of the words are developed by such slight shades of difference as would be entirely overlooked, even in the most elegant pronunciation of any Indo-European language. Thus, for example, the word *khai* may mean either "fever," "to open," "fortress," "camp," "egg," "sells," "rough," "who" (interrogative), according as it is differently intoned. The evolution of the verb begins with a word expressing the verbal notion; but this, instead of budding out into a polysyllabic development for the different moods and tenses, receives only auxiliaries, each of which retains its individual meaning and independence.

General date for the beginnings of modern literature.

The student of the literatures of Europe and the West will have noted the coïncidence of their beginning at a certain period in the Middle Ages. He might almost be led to believe that there was operative in the thirteenth and fourteenth centuries a kind of cosmical influence inducing the human mind to undertake literary production. The fact referred to is still more remarkable when we find it extending itself into far-off Asiatic countries. It was about the fourteenth century that literary expression began to be cultivated in the Indo-Chinese peninsula.

Beyond the date just referred to there was in the national history an epoch of barbaric attempts. The present method of writing is referred for its introduction to the year 662 A. D. The first strong literary impulse seems to have arisen from the conversion of the people to Buddhism. The sacred books of India were translated into Siamese, or rather Cambodian, and these stimulated the production of religious treatises.

Polite letters of the Siamese; check to Indian culture.

The Siamese, however, broke into poetry, which form of composition includes the best of their literary work. It is claimed by those who have investigated the matter that in description, and the like, the Siamese poetry is superior, its chief fault being a certain grossness in reference to the acts and passions of men. It is also noted that the poets seek after tawdry and florid ornamentation in their verse. Fiction they also cultivate, and proverbs, and the recital of tales and traditions.

It appears that the conquest of the mind of the East by the Hindu apostles received a check at the borders of Siam and Cambodia. While the religion of the Buddha penetrated these countries and became predominant, the other forms of Hindu thought were arrested. It thus happens that while the religious literature of the country is unmistakably of Indian origin, the legal lore is native Cambodian or Chinese in its character. There has been in Siam a larger development in this particular than in Burmah or Thibet. The reader will

not have failed to note that wherever there is a predominance of religious dogma in a country, that is, wherever a religio-political society has been evolved, there the development of natural jurisprudence has been arrested.

We have already said something, in connection with Siamese trade, of the manufactures of the country, and have thus referred incidentally to the practical arts. One of the principal developments in the artistic direction is in the work of casting and enameling metals. The Siamese workmen have produced metallic statues as much as fifty feet in height. They have also distinguished the art of their country by their skill in *repoussé*. Critics have noticed in examining such work that here the influence of Western design and the conventionalities of China are confluent. Sometimes the one element predominates and sometimes the other.

Skill of the Siamese in working metals.

As to architecture, we are able to judge of that by an excursion through Bangkok, the capital. Like Buda-Pesth, this picturesque and populous city lies on the two sides of a great river. The Menam answers in the comparison to the Danube. The river between Bangkok and the sea is navigable for large vessels. The city is virtually on the sea level, being only twenty miles above the estuary. It is a kind of inland Venice; for the canals alternate with the streets.

Bangkok like Buda-Pesth; the native architecture.

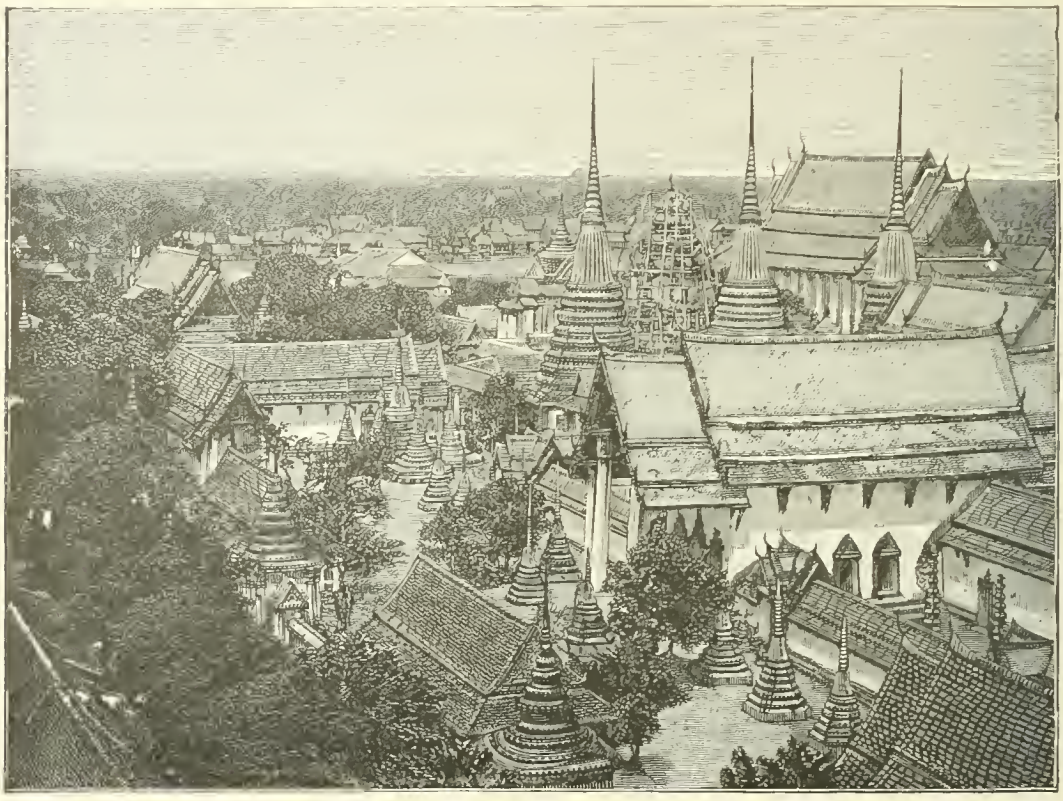
VIEW OF BANGKOK.

Here we see displayed in its perfection the native architecture of Indo-China. The houses are low, and for the most part built of bamboo. Their quality is lightness. The traveler may well

imagine that they could be carried away one by one by a company of workmen. Many are built like lake dwellings, on piles, whereby they are lifted above the water. Others are floats, having rafts for their foundations. One of the peculiarities of all the cities of this part of the world is the massiveness of the inclosing walls and the strong contrast afforded thereby to the lightness and fragile character of the buildings within. The wall of Bangkok is thirty feet in height, and as much as twelve feet in thickness. It is surmounted at intervals with towers and strengthened with bastions, after the manner of the great wall of China.

Here, again, we observe the striking contrast between public and private buildings. The palaces and temples of Bangkok are beautiful to a degree, strongly built of stone, gilded and ornamented till they have all the splendor of the gorgeous East. In some cases the gilding extends over the entire structure. The temples are not of great height, but are sufficiently elevated to show conspicuously above the level of the city. More than a hundred such edifices are included within the limits of the capital. The royal palace is another such edifice as we have described in connection with the capital of Burmah. Herein the spirit of the East is completely prevalent. Here is a hall of audience, and here a throne room, where the sovereign meets his subjects in a manner that may well carry back the memory of the reader to Persepolis, Susa, and Babylon.

Contrast of public and private buildings; temples and palaces.



TEMPLES AND PAGODAS OF BANGKOK.

The architecture of Bangkok is far

more uniform than the population is homogeneous. Indeed, the city is one of the most heterogeneous of all Asia. Almost every nation of the East has contributed its share to the population. The Burmese element is strong, while Pegu, Cambodia, Cochin China, the Malay peninsula, and Indo-Portugal have all contributed a considerable increment to the city. The aggregate has reached approximately four hundred thousand souls, of which, perhaps, the foreign elements number about one fourth. It is in Bangkok that the commercial and manufacturing enterprises, the arts and industries, of the Siamese are displayed at their best estate.

Heterogeneity of the inhabitants of Bangkok.

Siam, or *Siyam*, meaning—according to tradition — the Land of the Brown, that is, the Brown people, is ranked as an independent kingdom. The head of the state is a hereditary monarch, absolute in his authority; but the descent of the crown is not by primogeniture. With the king are associated five ministers, constituting an advisory cabinet. This body, embracing a Foreign Minister, a Minister of War, another of the northern provinces, a fourth of Agriculture, and a fifth of Justice, constitutes the king's privy council. There is also an under council, composed of thirty members. With the

Character of Siamese monarchy; councils and underking.

KING OF SIAM IN ROBES OF STATE.

king there is also associated a secondary monarch, answering vaguely to the vice president in a free government. The monarchy is dual; but the second king is insignificant. It is a form of authority not well understood by Europeans.

Government is by edict and proclamation. There is little check upon the individual will of the monarch; but as a rule he desires to stand well in the estimation of his people. True, he may maintain his authority by means of a soldiery; but the laws of human nature are fixed, and he who reigns will generally desire the affections of his subjects more than their fears.

Slight check of opinion; the Siamese provinces.

All the countries of Indo-China are divided for governmental convenience into provinces. Of these Siam has forty-one. The extent, influence, and population of these are very variable. The governments established over them also differ in character and prerogative. The office of provincial governor is rather judicial than executive. Indeed, in absolute governments the distinction between administrative and judicial functions is not easy to draw.

Each of the Siamese provinces is in turn divided into local governments. The villages and towns are organized into municipalities, each having its headman, or mayor. These officers are appointed by the central government, but the wishes of the people are consulted in such selection. The country throughout is afflicted with an official nobility corresponding in character to the mandarins of China. It is a sort of office-holding hierarchy, aristocratic, and little checked by the popular will. In some cases the lords of the country are hereditary, but in other cases they are, as it were, lords by courtesy.

Local governments; bane of an official nobility.

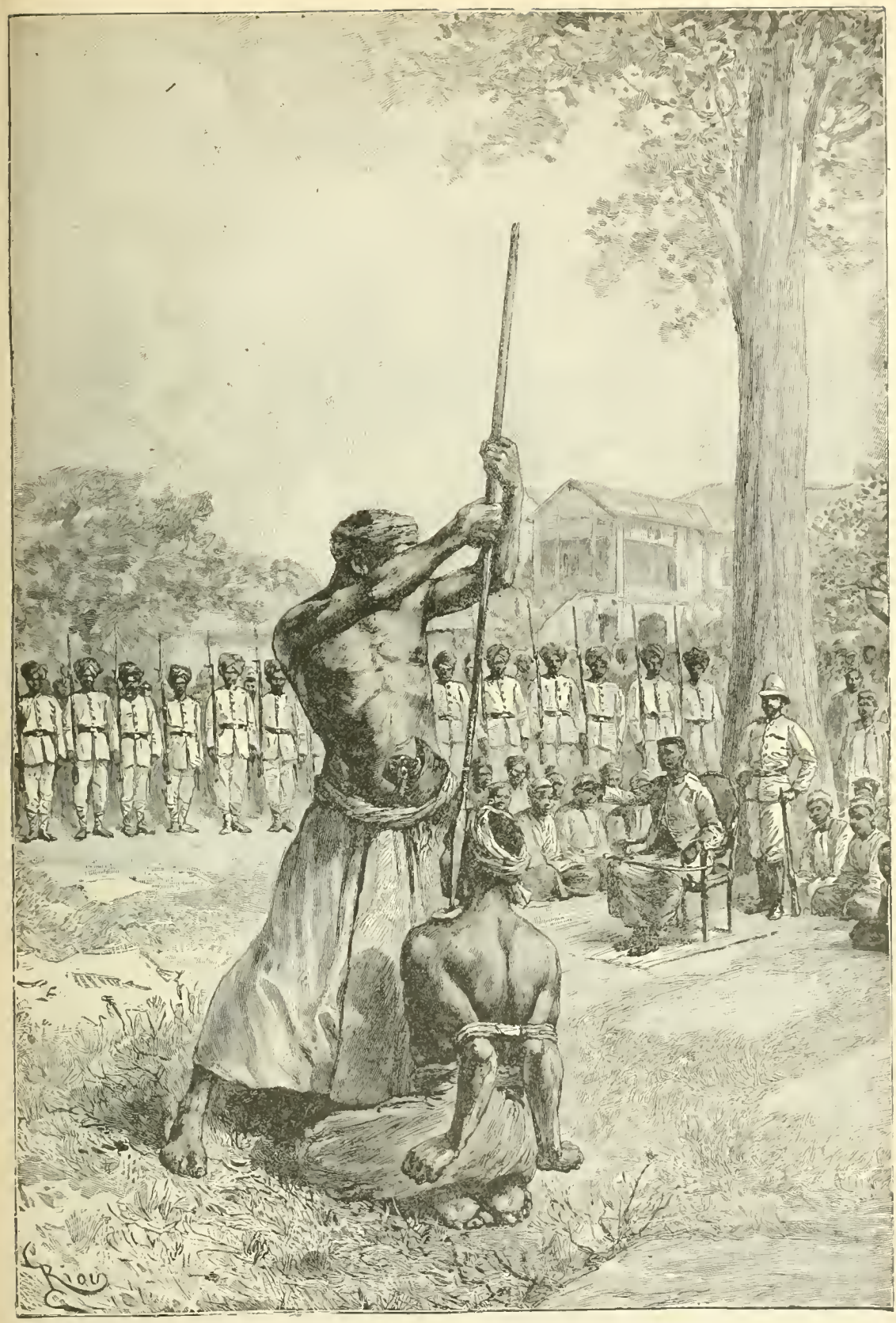
We have referred above to the double source of the Siamese statutes. The ecclesiastical code came with Buddhism out of India, but the secular laws are mostly in accord with those of China, and are presumably derived from that country. Here, as in almost every government of the world, we find the jurisprudence resting on a concrete of barbarism. The common law principles, more than has been supposed, creep up through the formal statutes of almost every people. The old laws of Siam were prevalent down to the middle of the eighteenth century, when Ayuthia was captured and pillaged, and the capital transferred to Bangkok. Subsequent to that event the constitution and statutes became more regular and formal.

Derivation of the statutes; common law influences.

One feature of the judicial administration of the country may be noted with wonder, and that is, the total exclusion of the vicious classes and the illiterate from the right to testify in court. Whoever is of bad character is excluded. So also the maiden is excused for reasons of modesty. Another usage is that of the ordeal to which prisoners are not infrequently subjected. In the slave code we may note with interest that provision of the law which makes the master liable for the acts of the incidental or temporary slave, but not for those of the slave absolute.[1] Another

Features of justice and the slave code.

[1] The true principle in this case seems difficult to discover. The Siamese law runs as though a man should be liable for the act of his hired hand, but not for the act of his horse. From one point of view it would seem that the opposite rule ought to hold. But there are good reasons also for the principle as above. Thus, the hired man may be regarded as *the agent* of his employer; hence liability. Again, injury done by a slave may be regarded as an *accident*, since the slave is not supposed to have will or choice of his own.



EXECUTION OF CRIMINAL AT KEDDA.—Drawn by Riou, from a description.

feature of slave law is that which opens an avenue of emancipation to all who will enter upon the monastic life. This holds for both men and women.

Buddhism has compromised with religious conditions.

In our notices of India, in an early part of the present work, and subsequently in the sketches of the Thibetans and Burmese, we have already spoken at length of Buddhism as the prevailing religion of the East. One marked feature of the conquest of this great system is that it has compromised to a considerable extent with preëxisting forms of religious belief. In scarcely a single country of all Asia, or the approximate island kingdoms, is Buddhism professed in its native Indian simplicity. Everywhere in its progress it has been modified and adapted somewhat to the old forms of thought.

This is true in Siam. After the first evangelization of the country by the Buddhist monks the religious development ran a course like that displayed among the Thibetans. A kind of papacy was established until the reign of King Phra Mongkut. That monarch previous to his accession had been a monk. Like Luther, he organized a reform. The Siamese reformation is called the *Dhammayut;* but the old party was not exterminated.

Course of Buddhistic development in Siam.

The Siamese were thus divided between two sects of the common faith. Nor has Brahmanism ever been totally extinguished. The Brahmans (nearly all from Hindustan) still support an occasional temple, and their influence is maintained by the ancient superstition of the race. The Brahmans are the soothsayers and astrologers of Indo-China, and to them the curious and the superstitious repair, much as the people of the West go to the gypsy tents to obtain information respecting the mysteries and fortunes of the future.

Remains of Brahmanism among the people.

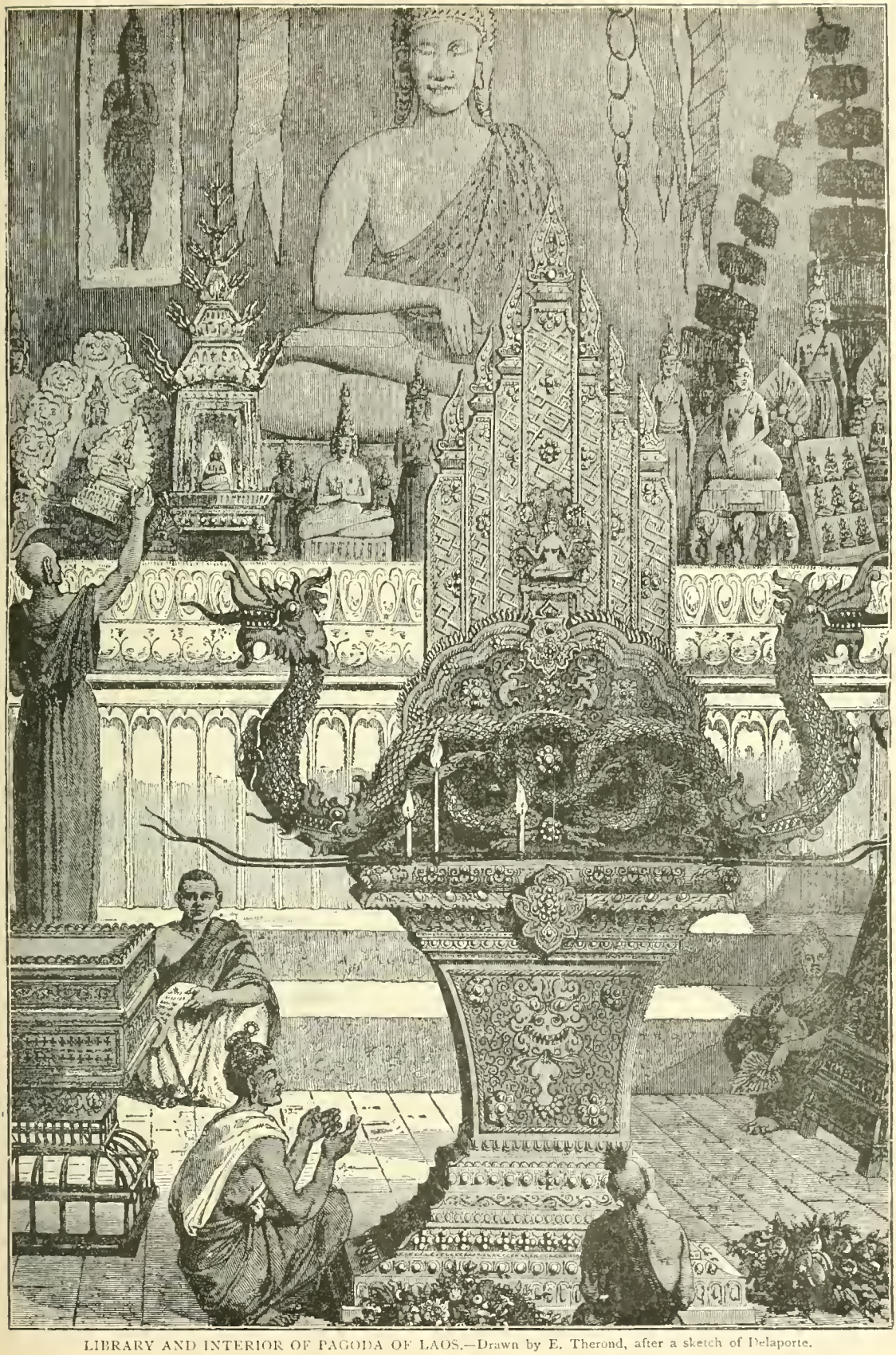
The reader may well be surprised to find in this remote quarter of the world, and among a people so widely differentiated from those of the West, the prevalence of beliefs that carry him back in thought to the time when the early Italic tribes had not yet combined into the Roman people. The beliefs in question have respect to local divinities. There are demons and spirits in divers places. In the rural parts of Siam the belief in such divinities overmasters the national religion.

Prevalent belief in local deities and spirits.

By such faith in local gods of the earth nearly all of the affairs of the people are influenced. To these deities popular superstition builds shrines and even erects temples. Some of the spirits belong to the ground, others to the waters. Some are good, and others evil. The bad deities bring disease and witchcraft. They turn men into wild beasts, they enter into the bodies of the living, and sometimes remain there after death! Of a certainty such sprites and devils must be propitiated with offerings and prayed to and worshiped.

As in Burmah and Thibet, the religious life predominates among the Siamese. Here, as in the north, the traveler notes the multiplicity of priests and monks and nuns. He looks with wonder across the seven-mile area of housetops in Bangkok, and beholds rising above the mass the spires and gilded domes of more than a hundred Buddhist temples. The influence of the religious order is paramount. The ecclesiastics control the rich, and draw from them great gifts and revenues. In every age and country superstition hath profit!

Predominance of the religious over the secular life.



LIBRARY AND INTERIOR OF PAGODA OF LAOS.—Drawn by E. Therond, after a sketch of Delaporte.

Consequent upon this condition of society we note the prevalence of feast days and religious jubilees among the people.

LANDSCAPE AND TRAVEL.—Departure for Muong Lim.

Many of the festivals are set by the phases of the moon. The feast of New Year is also a great occasion universally observed. The first day of the plowing season is another holiday. At this time the priest goes to the field and starts the plow. At the same time the aristocratic ladies of the province follow in the furrow, dropping seed. It is consid-

ered meritorious or auspicious to gather the grain thus dropped by the court ladies and to replant it. Such planting must needs have the preference of nature and bring forth more abundantly! On the festival days the people pour out from town and countryside, and the occasion is awaited with anxiety. With the coming of evening fireworks and jubilees and processions conclude the period of recreation and mirth.

Religious jubilees; feast day of the dropping seed.

With our progress to the south and east we here begin to touch the immense population of the Oriental empires. Siam has perhaps an aggregate of ten or eleven million of people. The reader will understand that the exact countings made by census officers in Europe and America are unknown in the Orient. The estimate for Siam Proper is six or six and a half million. The Laos contains a population of about three million, and to this we must add fully a million for the Malays.

Numbers of the people; concentration in the river towns.

The people are strongly concentrated along the Siamese rivers and in the great cities. The highlands are inhabited, but not thickly. The national character can best be studied and understood by observation in the river towns. There is no mistaking the ethnical classification of the race. The Mongolian character is strongly prevalent. The type, though considerably varied by foreign influences,

LAOTINS—TYPES.—Drawn by Janet Lange, after a sketch of Delaporte.

declares itself in every part of the kingdom.

The typical complexion is an olive brown. The stature is medium; the head and face large and well emphasized in the features. Here we find, first of all, that great width of the face, peculiar to Southern Asiatics, across the line of the cheeks. The forehead is narrow, as if it would approach a point, and in like manner the chin. This outline determines the lozenge-like contour of the features as a whole. The hair is black, coarse, Indian-like; the beard scanty, and in most cases plucked away. The oblique eyes, so noticeable in the Thibetans, still present in the Burmese, here give place to orbits of a more Caucasian type. The nose is somewhat flattened, the lips protuberant, but not heavy or gross. The large intermixture of foreign elements has modified and unfixed in some districts the prevailing ethnic features; but on the whole the physiognomy and person are as above defined. In the Laos and a few other provinces the aborigines, such as the Kouis, have survived and contributed by intermixture to modify the common type.

Ethnic features of the Siamese; foreign admixture.

The manners of the people are not disagreeable to the stranger. The Siamese leave on the traveler's mind an impression of lightness and happiness, which may not well be spared from the life of a nation. To a degree, nature holds dominion over the race. Children are not clad until they are seven or eight years of age. The priests in their yellow robes and with shaven heads may be seen abroad mingling with the people or thronging the monasteries. The nobles of the court and public officials wear rich silks and ornaments of gold. The dress of the common people consists of a cotton cloth, descending from the waist, a jacket, and a hat of straw. Women add to this apparel a scarf about the shoulders. The national custom is to stain the teeth black. Usage prescribes the plucking out of the beard in youth and the shaving of the head twice

Lightness of disposition; dress and habits.

SIAMESE TYPES.—Drawn by Francois Courboin, after a photograph.

a mouth. This does not include a tuft on the crown, which is left, bristle-like, standing up to the height of two or three inches.

In the way of virtues, it may be said for the Siamese that they are a peace-loving and polite people. Their intercourse among themselves and with strangers is marked with decorum and deference. The natural affections prevail in the family and among kindred. Sympathy is shown for the poor and the unfortunate. Though no general provision has yet been made for the deaf, the blind, the dumb, yet much special and personal kindness is shown to such unfortunates.

Manners and intercourse; prevalent virtues and vices.

On the other hand, it may be justly charged that the Siamese are indolent, greedy of gain, and gluttonous in food and drink. Their intemperance has been marked as a serious national vice. The moral character is marred by mendacity and craft. To these vices we must add superstition, servility, and indeed nearly every form of error and sin belonging to the half-developed stages of human life.

SOIRÉE OF SIAMESE GIRLS.—Drawn by Emile Bayard, after a sketch of Delaporte.

Many circumstances might be cited to show the slow emergence of this race from barbarism. Thus, for instance, the Siamese measurement of time is still made by the lunar month of twenty-nine and a half days. In dividing the calen-

Primitive calendar of the Siamese.

dar, the month is made alternately of twenty-nine and thirty days. The year is thus reduced to three hundred and fifty-four days. The error arising from this source is permitted to run for a cycle of nineteen years, when a span of between seven and eight months is intercalated. The years are made into a cycle of twelve, and to each of these the name of some animal is given. It requires, owing to the intercalation, a period of sixty years to bring around the calendar to the place of starting.

Another feature of the semicivilization of the Siamese may be noted in the prevalent land system. He who first clears a piece of land becomes its legal holder. The chief revenues of the kingdom are derived from land taxes and from a tax on the products of the ground. But he who reaches the age of sixty is exempt from taxation. He who has three sons, possessors of tax-paying property, is exempt. He who is hopelessly injured or incurably ill is not assessed. If the government exercises its right to levy upon the laborer, then he is excused from the poll tax.

Law of realty; taxation and exemptions.

One of the peculiar features of the civil and legal life of the East is the view which many Oriental peoples hold respecting the responsibility for crime. If we mistake not, the trait referred to is Turanian; but something of the same kind is discoverable in the ancient legislation of Israel.[1] The peculiarity in question is the making of the *family*, and even the *neighborhood*, of the supposed criminal to be accountable for the act committed. Sometimes both the family and the neighborhood are punished for the crime of the undiscovered individual. We shall find this usage recurring in China and throughout the nations of the East.

Turanian theory of social responsibility for crime.

Another marked feature of the Siamese constitution is the limitation of the king's right over the land. In other respects his absolutism is scarcely abridged; but it stops with the land. The people may at any time be summoned by royal authority to serve in the army; both life and personal property seem to be exposed to the will of the sovereign; but real property—the right thereto—inheres in the people. It is perhaps one of the prime misfortunes of the West that the right to possess the land appears to be conceded by the sovereign or the state instead of remaining absolute in the people themselves.

Limitation on king's right to landownership.

A third peculiarity of the administration of law in Siam is the blending of civil and criminal causes. There is little distinction between crime and misdemeanor. This is shown in the application of punishment. Though capital punishment is recognized and much practiced—though other kinds of vindication for the broken law are employed—there is in the courts but slight discrimination between the civil and criminal character of the offense.

Failure to discriminate between civil and criminal causes.

This usage makes room for extending the principle of fine to all kinds of violation. Here again we find what is doubtless a general feature of Turanian jurisprudence; but it is a feature which was common to nearly all the Aryan races in the barbarous stages of their

[1] This is illustrated in the case of the crime of Achan. Joshua, in ferreting out the sin, took first the tribe of Judah out of all Israel. Of that tribe the clan of the Zarhites was chosen. Then the Zarhites were passed by families, and the family of Zabdi was taken. The inquest then proceeded man by man until Achan, grandson of Zabdi, was marked as the criminal. . . . "And the place is called, The valley of Achor unto this day."

development. This is the ending of criminal prosecutions by fine—a process which tends to augment the revenue of the crown, but is in other respects vicious in the last degree.

Since the after part of the sixteenth century the nations of the West have been much concerned with the affairs—much interested in the peoples—of the Indo-Chinese peninsula. Many have been the efforts to introduce Christian institutions and practices in those countries. At the same time, like interest has extended to the peninsula from the great empires lying to the northeast. Both China and Japan have sought, the one to maintain and the other to establish, a commanding influence in the countries of Indo-China. At the same time Ceylon has sought to cultivate intimate relations with Burmah, Siam, and Annam. On the whole, China has been most successful in establishing influential relations with the states of the South. Indeed, there is a certain dependency of the latter on the former—a dependency which hardly stops with ethnic affiliations, but extends to international affairs and to a well-marked deference of the court of Bangkok to the majesty of Peking.

Interest of foreign peoples in Indo-Chinese races.

CHAPTER CXXXIV.—CAMBODIANS AND ANNAMESE.

WE now follow the line of the Mongolian dispersion along the Malayo-Mongoloid channel into the bottom of the great peninsula of Southeastern Asia. Here we arrive at the ancient kingdom of Cambodia, or, as it is spelled by a more careful scholarship, *Kamboja*. Let us generalize and say that this low-lying region, resting southwestwardly upon the gulf of Siam, is the Lower Egypt of Asia.

The country has a breadth of nearly four degrees of longitude, lying between the meridians of 103° and 106° 40′ E. from Greenwich. The depth of the country is about two degrees of latitude on the average. Politically, Cambodia is bound around on the north and east by the Siamese and Annamese provinces. On the south the French delta forms the limit, and on the west the gulf of Siam through a distance of fully two hundred miles.

Physical character and situation of Cambodia.

Cambodia is completely tropical. Only in the extreme east do the mountains arise to any considerable height. For the rest, heat and humidity master all the other elements of nature. We are here in the heart of the territory annually inundated by the Mekong. Between the mountain range on the east and the coast highlands on the west is a broad open valley traversed by the great river, presently to divide into channels and diffuse itself through the delta. With the middle of June the Mekong, like the Nile, begins to swell. He grows turbid and overflows his banks. From September until November there is a flood spreading far and wide for miles. Every year the sandy loam, like that of Lower Egypt and the country at the head of the Persian gulf, is saturated for weeks together with the life-giving water. As it relates to products of the

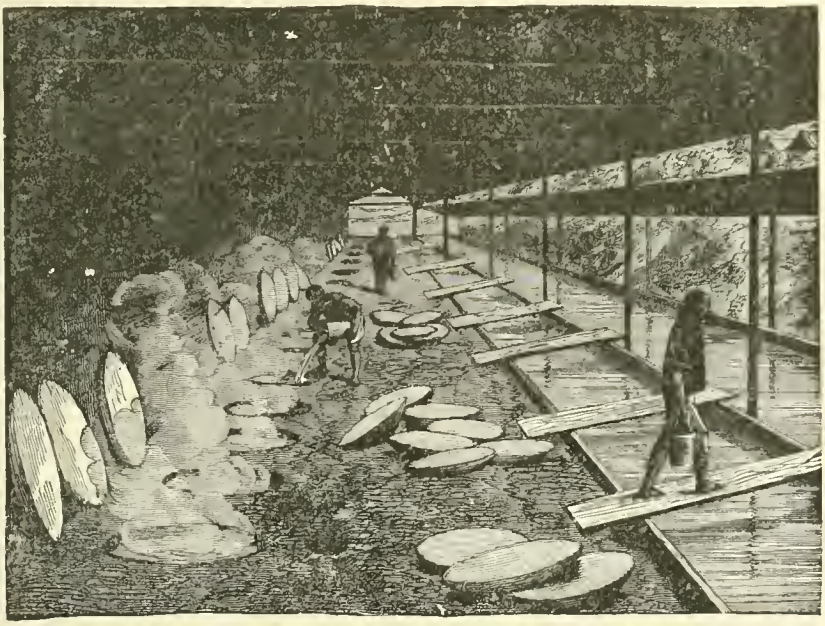
Annual inundation of the Mekong valley; fertility of soil.

BARGES ON THE MEKONG.—Drawn by L. Delaporte.

earth, no other situation of our mundane continents and islands is more favorable to fertility and abundance.

Earliest civilizations established in the deltas of rivers.

The student of human annals, even if he have not as yet carefully applied his thought to the evolution of the civilized life, must have noted the *priority in time* of the ancient states and communities established on the low-lying plains about the mouths of great rivers. In the primeval ages such situations are most favorable of all to the progress and perpetuity of peoples. The primary seats of the human family were in localities of the kind described. Not that the beginnings of man-life on the earth were here, but rather the beginnings of the civilized estate. Let us, however, glance at the particular conditions of life furnished in the alluvial and tropical region before us.



SALT WELLS OF CAMBODIA
Drawn by A. Marie, after a sketch of Delaporte.

Such is the fertility of the valley of the Lower Mekong, or Kamboja, that the rice crop yields itself abundantly for nothing more than the sowing. Nature prepares the ground. She furnishes the needed supply of water and all the conditions of luxuriant growth. All the other products peculiar to such garden spots flourish amid the same life-giving conditions. From the cereals and vegetable growths proper we advance to an equal variety and plentiful yield of tropical fruits. Here the orange, the citron, and the olive abound. Here the fig orchards flourish with little care. Here the banana is weighted at all seasons with its abundant fruit. Here the palm flourishes, with the mulberry and the almond. Here sugar cane springs from the earth with such vigor and richness as to remind the traveler of our own Louisiana plantations. Here the flash of the sunlight distills into the pepper and the tobacco plant their highest qualities. Here the dye woods stand in thickets and forests. Here the strong spices of the Malay archipelago begin to diffuse their intoxicating fragrance on the air.

Richness in grains and fruits; tobacco and spices.

It is needless to point out the easy conditions of life in such a situation. Not satisfied with her abundance of vegetable products, nature adds her minerals of greatest value to the store. There are mines of both silver and gold. Lead and zinc and antimony are found in

Abundance of minerals; countervailing influences.

special deposits, and also in connection with the silver ores. We have already referred to the quantity of free gold which may be found in the sands of the Cambodia. To all this we must add the usual variety of precious stones.

Let us note, however, the countervailing influence of the natural world on the faculties of man. Nature, though she invites the human race to such situations, capriciously provides against their highest development. Here the struggle of man with his environment is not sufficient to develop his better powers of mind or body. Here we may not expect the stalwart frame or the vigorous and ambitious intellect. In every age and among every people snow and courage have gone together; hardship and strength; nitrogenous food and audacity.

Results of conditions on faculties and frame.

The general conditions of climate and product are so easy in Cambodia that the human frame relaxes and the mind becomes quiescent. Such circumstances also favor the easy multiplication of the race. A country of the kind will become densely populated with a facile and quiet race, little disposed to adventure, and but feebly incited by the motives of wealth and political power. A people so produced becomes the favorite material of priestly predominance and despotic rule.

Feebleness of commercial enterprises.

The impulses of enterprise are so weak among the Cambodians that the trade of the country has fallen into the hands of foreigners. The commercial affairs of the seaports and capitals are managed by Chinese and Burman merchants, and by other adventurers from abroad. The products of the country are drawn away through these channels and a measure of foreign values returned to the people. But the movement is feeble, and the reactionary effects of trade upon the common life scarcely discoverable.

Buddhistic-Mongol system of society; polygamy.

The social and domestic institutions of the people of Cambodia are modeled after the common type of all the Buddhist-Mongolian races. Polygamy is the rule of the country; but multiple marriage is not absolute. Here the influence of the Chinese is strongly noticeable in giving to the first wife preëminence over the others. Her children also have first rank, and are the heirs of the estate, to the exclusion of those born of secondary wives. If the latter are permitted to share the property of the father, it is by special provision made in their favor. This usage reduces the polygamous practice almost to the level of concubinage. Polyandry disappears as we descend from Thibet into Indo-China. Polygamy is not universal, though universally permissible. Convenience, preference, wealth, and several other circumstances determine whether or not the marriage shall be multiple or single.

Slavery and slave laws of the Cambodians

For the rest, the social institutions of the Cambodians do not much differ from those of Burmah and Siam. Slavery is still prevalent. About one third of the people are in servitude, either temporary or perpetual. The supply is kept up from three or four sources. Prisoners taken in war become slaves. Those born of perpetual slave parents are also servile by the fact of birth. The chain follows the parents. In a few instances native barbarians—aborigines, if so we may call them—are taken and converted into slaves. Debt, as in Siam, is one of the prevailing causes of servitude. The debtor sells himself to the creditor; not himself only, but also, if he will, his wife and children. All kinds of servi-

tude, however, are terminable by purchase. The slave may buy his own freedom—if he can. The will of the master can not interfere with this right; for it is the rule of the state.

We need not here enlarge upon the aspects of a social life which is common throughout a large part of the East. The domestic estate repeats itself with slight variations from country to coun-

MERCHANTS TRADING AT PAGODA GATE IN MUONG MAI.—Drawn by Emile Bayard, after a sketch of Delaporte.

try. We should not expect in this southeastern peninsula of the continent to find any marked variations from the common standards of domesticity and social ethics established under the influence of Buddhism. In fact, the social life of these people is not highly developed. It is not inflected and fixed in form by the systems and emphatic rules which prevail in the West. It is rather an estate of seminature, half-evolved from those purely natural conditions under which the sexes are united in the barbaric life.

Domestic life of common type of Southeastern Asia.

The language of the Cambodians is sufficiently distinct from the others of the Indo-Chinese group. With them, however, it has a common fundamental character. The words are monosyllabic. All the variations in thought, and indeed all sentential structure, are effected by the juxtaposition of words of a single syllable, each of which may, as a rule, perform the office of any one of the leading parts of speech. All compound and complex ideas are denoted by the union of several monosyllables into a single expression, the peculiarity of the case being that each part persistently retains its own original meaning. It is a veritable circumlocution, in which the complexity of the thought or idea is brought out by the effect of one word upon the other in combination.

Monosyllabic structure of the Cambodian language.

The peculiarity of Cambodian is its lack of intonation. We have seen to what large extent the Turanian languages thus far considered have been dependent upon the peculiar way in which the words are intoned for their meaning. It is matter of surprise to note the absence of this quality in Cambodian. Why should this language fail in its capacity of intonation? Perhaps the answer to this question must be sought in the historical antecedents of the race.

Lack of intonation of words; how accounted for.

It would appear that in the epoch of the primeval migrations of mankind the several races and tribes went as far as they could! This is to say, that an ethnic movement, when once excited, rather gathers volume as it goes. Migratory adventure flourishes on what it feeds upon. For this reason we may generally follow the lines of ethnic dispersion in a given direction as far as the geographical limits will permit. If a race be journeying, for instance, down a riverway, we may expect the oldest development of that race in the neighborhood of the estuary. This we may see in the case of the prehistoric migrations of the Indic-Aryans, from the Sindh down the river to the countries about the mouths, or at least in the lower valley, of the Indus.

Conditions determining intoning peculiarity in language.

In the case before us, following the line of the Malayo-Mongoloid departure, we find it turning down to the southeast from Thibet and the sub-Himalayan region through Burmah into the southeastern peninsula. If we mistake not, the first deposition of humanity was in Cambodia. This is to say, that the Cambodians are perhaps the oldest of the races in these parts of Asia—the first to adopt the sedentary life, to become fixed in institutions and national character. From this situation we doubt not there was a reflux, like the damming up of a river, backwards through Indo-China, by which the more recent races, the Burmese, the Tonquinese, and even the Thibetans, were left in their present situations.

The meaning which we would here deduce is that the Mongolian language took, perhaps, one of its first fixed

forms in Cambodian. Among the peculiarities of the form thus established was the single tone of the words. This feature is an older and more simple form of linguistic development than is the quality of intonation. The latter is invented afterward as a means of varying and multiplying the expression of ideas. The newer peoples of the northern parts of the peninsula might well adopt the method of intoning their words. For it is in the migratory and less settled condition of tribal and national life that the peculiarities of speech are determined. If we mistake not, Burmese is a later development of Cambodian. The older and simpler speech had no intonation. The newer and more variable adopted it.

Primitive and more simple character of Cambodian.

Of Cambodian literature, little or nothing is known by the peoples of the West. The alphabet, and we may suppose alphabetical writing, came out of India, and was doubtlessly an incident of the Buddhistic transformation. The letters are derived from the Pali, but are rounded into another form, and ornamented with variations and embellishments. We may assume that the first literary culture of the people was directed by the priests, and that after the translations of the sacred books from Pali into Cambodian the first attempts at literary expression were the explication of the doctrine and comment upon the teachings of the Buddha.

Alphabetical writing derived from Pali; Malay influences.

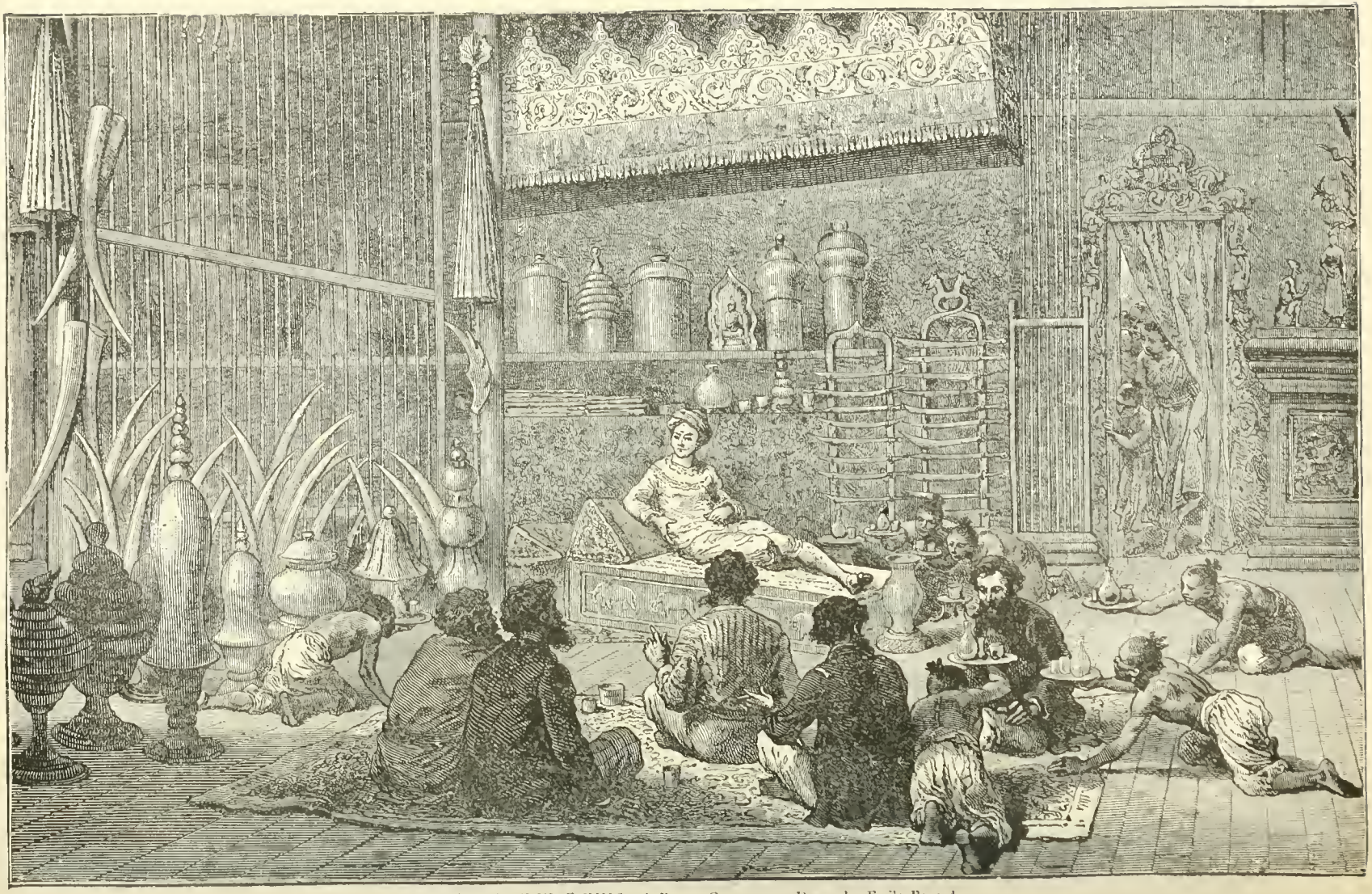
One other circumstance is to be noticed before we dismiss the topic of language; that is, the strong influence of the Malays upon the Cambodians. This influence extends to language, institutions, and laws. The geographical situation is such as to invite impact from the Malay peninsula and islands. It is at this point that the Mongolian form of human life, with its accompanying institutional aspects, is graded off into the Dravidian, another form of race development which we are to consider in a later division of our work.

Cambodia is, as to government, an absolute monarchy. At the same time it is dual, as in the case of Burmah. There is a true king, and his par helion, or second—his reflection. As we have said, it is difficult to discover precisely the sense or intent of the system. The second king has little authority, and does not seem to impede or modify the absolute rule of the real monarch. Nevertheless, the vice king maintains his court and the shadow and form of royal state. This might be easily understood if the crown of the true monarch descended to the shadow king; but such is not the case. On the contrary, the crown is hereditary in the king's family, going to one of his sons, but not necessarily to the eldest. For the Indo-Chinese people, while paying much regard to hereditary descent, do not recognize the principle of primogeniture. In other particulars the constitution and laws of the country are of the same kind which we have already described in the sketch of the Siamese.

Absolute though dual character of the monarchy.

The traditions and literature of the Cambodians preserve an account of the conversion of their ancestors to the Buddhistic faith. This is said to have been accomplished in the reign of their king, Padme Suryavansi, in the latter part of the fifth century A. D. The evangelism of the country was effected in the usual manner by traveling monks and teachers out of India. The investigations of European scholars have indicated that the event referred to belongs to a later

Manner of conversion of Cambodians to Buddhism.



COURT OF THE VICE KING.—A Royal Collation.—Drawn by Emile Bayard

period in the national annals; but this has not as yet been definitely ascertained.

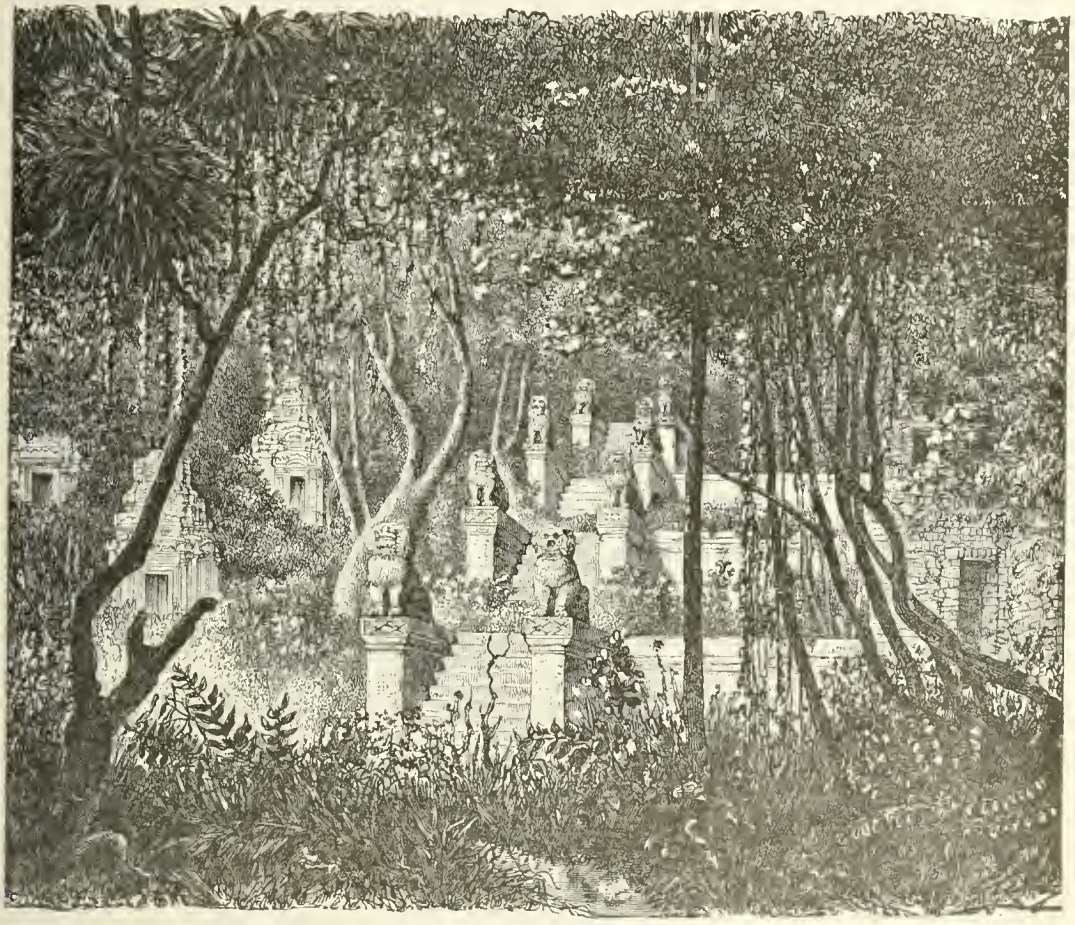
Change of doctrine with change of scene; superstitions.

The conquest of Buddhism throughout Indo-China, the Malay peninsula, and the great empires of Eastern Asia constitutes one of the most striking changes which has ever been effected in the opinions and practices of mankind. It only remains to add in this connection that the Buddhism of Cambodia, as that of Burmah and Siam, is of the Indo-Chinese form, differing in many particulars from the established faith of Nepal. As we descend toward the sea from Thibet we find an ever-increasing amount of native superstitions blending with the true doctrines of the Buddha. In Lower Cambodia one witnessing the ceremony of healing, in which the medicine man is called in in his religious capacity to conjure out the devil-spirits of the sick by dances and clamorings and voodooism directed to the evil one, might well believe himself among the wigwams of North American Indians in times of a plague.

Cambodia as a country is richer in antiquities, in the evidences and monuments of primitive ages, than any other part of Southeastern Asia.

Cambodia rich in antiquities.

In as many as forty localities relics of preëxisting civilization are found. These are by no means trifling or insignificant. They remind the inquirer of the like monuments in Central America and the Andean dis-



RUINS OF NAKHOR.—Drawn by H. Clerget, after a sketch of Delaporte.

tricts of our southern continent. In several places in Cambodia extinct cities have been discovered, surrounded with huge walls including the foundations and dilapidations of great palaces and temples, which might well be ranked among the corresponding antiquities of any nation in the world.

There seems to have been in this region a civilization such as the Spaniards found in Mexico at the beginning of the sixteenth century. The ruins include aqueducts, bridges, causeways, artificial lakes, and other remains of a tremendous and enduring masonry. In the heart of a forest we find the outlines of the ancient capital called Nakhor, with its wall of eight or nine miles in circuit and thirty feet high. All the Cambodian ruins display building on an enlarged architectural scale, including reliefs and fantastic ornamentations unequaled in the modern building of the country.

It is believed that this epoch of great structure and vigorous industrial life reached down as far as the thirteenth or fourteenth century. Perhaps the epoch ended at the time of the mediæval war of conquest between the Cambodians and the Siamese. Antiquarians have not as yet been able to penetrate the conditions of the national life at the time of the architectural greatness of the race. Nor is it known with certainty to what divinities the great temples

CAMBODIAN TYPES.—Drawn by Janet Lange, after a sketch of Delaporte.

Ruins of Nakhor; epoch of great structure.

and shrines of the prehistoric epoch were dedicated.

The Cambodians are strongly Mongoloid in their ethnic characteristics. That they belong originally and essentially to this branch of the human family can not be doubted. Nevertheless, as we have observed above, the geographical emplacement of the race is such as to make it strongly susceptible to the influence of the Malays. Time and again in the preceding pages we have had occasion to remark upon the interlocking ethnic forces along the selvages of the different families of mankind. In the world of life nothing is clearly defined. Everything grades off into shadow. There is not a distinct line in nature. In the case before us the wave of Malayism has thrown up its spray and pebbles over the boundary of Mongolianism, and the edge is nowhere to be definitely discovered.

The Cambodians Mongoloid; race gradation.

On the whole, the Mongolian peoples are not equal in stature to those of Indo-European descent. In a few cases, as with the Patagonians, the rule is reversed; but in general, the Brown peoples are low in stature. This is markedly true of the Cambodians, who rarely attain the middle height. They are less agile than the Siamese, but more robust and equally alert. The hair has the usual characteristics in color, coarseness, and abundance. A tuft is worn upon the crown, two or three inches in height; but the rest is shorn away. The beard is plucked out. The women plait their hair *à la mode Chinoise*, but they have two braids instead of one.

Low stature of Cambodians; sanctity of the head.

No superstition of the race is stronger than that relating to the sanctity of the head. No one is permitted to touch the head of another, except under the strictest formula and necessity. To do so without reverence is an unappeasable insult. Everything relating to the head is a part of the personality and of the character. This is true of the headdress and ornaments. When the boy or girl reaches the manly or womanly age, which in this moist, warm climate happens about the twelfth year, the custom of the country requires that the hair be cut as a religious ceremony. After that the youth are regarded as men and women.

We are here so well under the tropics and in such close proximity to the ever warm waters of the south that clothing is in but slight demand. Perhaps mere convenience would require none at all. National custom and the human instincts, however, require a costume, and prescribe its character. The habit is simple in the extreme. It consists almost wholly of a tunic of silk or cotton. The person of the woman is somewhat better covered than that of the man. The arms and legs to the knees are bare. Perhaps anklets are worn, but otherwise little ornamentation is seen.

Dress and ornaments of the person.

The people are regarded by travelers as a simple-minded folk, peaceable in disposition, courteous according to their manner, well pleased with trifles, and lively in intercourse. In their sentiments they strongly suggest the Chinese. Here we begin to notice the out-cropping of those beliefs and instincts which have for centuries together held Chinese society in its fixed and unvarying condition. Here we notice that undoubted and sincere respect for age and office which have been so much remarked among the Chinese and the Japanese. Here also we see that easy comformability of character which makes all men

Sentiments and manners; content of the people.

alike in the ceremonials, duties, and associations of life. Here we see, finally, that simple content with the existing order, the presence of which so clearly distinguishes the peoples of the Orient, and the absence of which contributes so largely to both the progressive activities and the prevailing unhappiness of the Western races.

Overlap of French protectorate in Annam.

We here come to that part of the Indo-Chinese peninsula in which France has succeeded in establishing one of her largest and most important foreign protectorates. Down to the year 1867 Annam was an independent monarchy, lying coastwise upon the extreme of Southeastern Asia. It was in that year that the part of the country called Cochin China, since known as French Cochin China, was ceded to France. A few years afterwards, namely, in 1874, Tonquin was added to the cession, and on the 6th of June, 1884, the French protectorate was extended over the whole of Annam. The first thing to be noted, however, is the unchanged condition of the country so far as its population is concerned.

Character and position of Cochin China.

We should here, perhaps, consider Annam in its wider and more extensive significance. The country called Cochin China includes the old kingdom of Annam, Tonquin, and the French colony of Cochin China. On the north it rises almost to the Tropic of Cancer, and on the south terminates at Kamboja Point, in latitude 8° 30′ N. The area of Annam Proper is approximately a hundred and six thousand square miles, and of the whole of Cochin China somewhat more than two hundred thousand square miles. The country varies in width from fifty to nearly four hundred miles, while the length of the arc is about twelve hundred and fifty miles. It is in shape a caterpillar backed against the China sea, Tonquin composing the head; or, to change the figure, it is the inverted Chili of Southeastern Asia.

Alluvial delta of the Mekong; the inundations.

Glancing at the physical character of the country we find the lower part to be an alluvial plain raised but little above the level of the sea. The rich lowland is covered with thickets of mangrove. It is in this part that the delta of the Mekong, or Cambodia, river spreads out in a form and substance so clearly analogous to the delta of the Nile. It should be said, however, that the inundations of the Mekong are not so regular in their recurrence and not so uniform in their results as are those of the Egyptian river. Sometimes the annual deposit is of one kind and sometimes of another.

Elevation and slopes; the Annamese rivers.

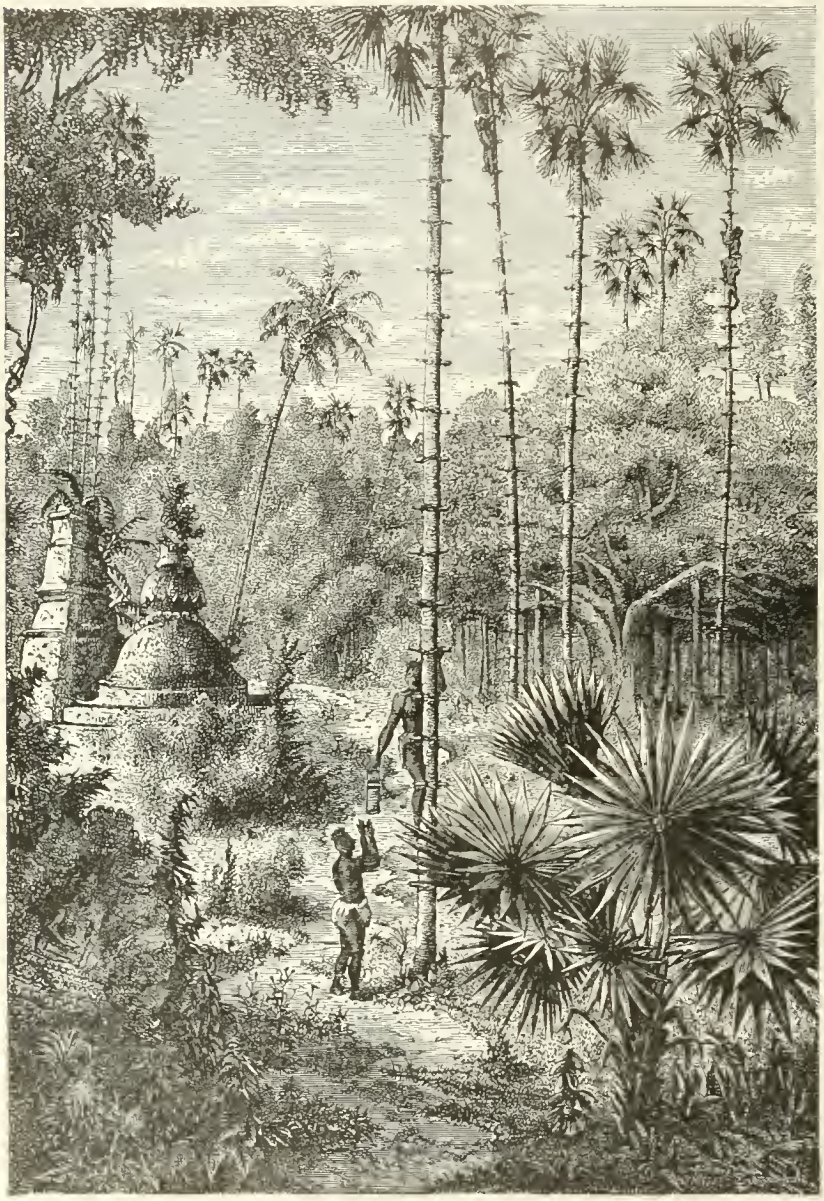
Annam is divided in its whole extent from Cambodia, Siam, and Burmah by the range of mountains which constitute the chief elevation of the Indo-Chinese peninsula. Proceeding northward, the height of the range increases, until we find in Tonquin an ascent leading naturally to the plateau of Thibet. The mountain chain running to southeastward conforms in its course to the seacoast. At the northern extreme the range rises to more than five thousand feet above the level of the surrounding oceans; but this is no more than a step to the great Himalayan platform which lies at about double the elevation just mentioned. Annam is thus backed against the mountains, and slopes off rapidly to the China sea. A great number of small streams descend eastward to the gulf of Tonquin and the open ocean below; but their length is so inconsiderable that they are severally unimportant. We have already spoken of the Mekong flood. This con-

ANNAMESE LANDSCAPE.—View of Vinh-Long.—Drawn by A. de Bar from a photograph

cerns not Annam, except in the southern part where the river has already assumed something of the character of an estuary.

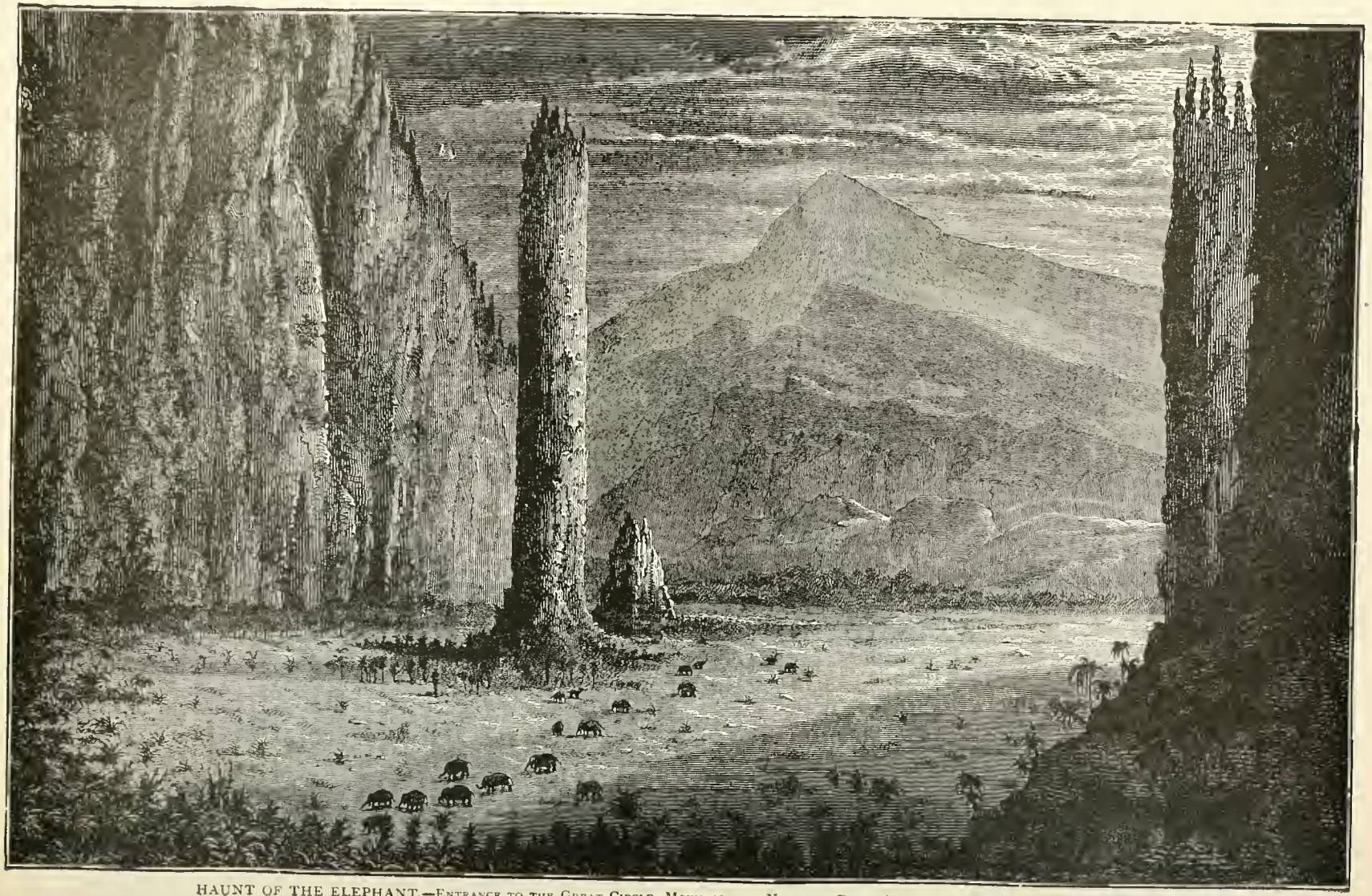
Out of these conditions a climate quite variable is evolved. The variation of the thermometer is as much as fifty-six degrees F. This large movement in temperature is, of course, referable to the mountains. On the summits of these, well to the north, in midwinter the thermometer falls to within ten degrees of the freezing point. Descending from the highlands toward the coast, the country becomes rapidly tropical. The humidity and heat increase. The vegetation loses its semitemperate character and presents the uniform luxuriance of the tropics.

Climatic conditions; only two seasons possible.



WINE-PALM HARVEST.
Drawn by L. Delaporte, from nature.

In such a situation nature can, of course, provide no more than two seasons. The greatest heat is attained in the later spring, when the sun looks down vertically at noon. After that, and during the summer, he shines from the north, and then recedes to his winter declination southward. Along the coast and in the delta the humidity and heat are great. Combined, their effects are trying upon any human constitution. It is with difficulty that Europeans can become acclimated to such a situation. There are some parts of the surface below the level of



HAUNT OF THE ELEPHANT.—Entrance to the Great Circle. Mountains of Nakhor.—Drawn by L. Delaporte, after Joubert and Thorel.

the sea, and here the oppression of the climate is greatest and most fatal to the energy of man.

Richness of vegetation and abundance of products.

The reader need not be reminded that agriculture, in however rude a form, is natural to such a country. The earth and air and sky suggest the products of the soil as the means of subsistence, the reward of industry, the basis of trade. Here, again, the citrus fruits abound. The cocoa tree and the cabbage-palm are native growths. The woods are frequent in spices. In Tonquin are the cinnamon groves which furnish a large part of that fragrant bark to the commerce of the world. As to grain products, rice is the principal. It is, indeed, the great staple of the country. After this may be mentioned in their order sugar cane and corn. The mulberry tree flourishes, and the cotton plant grows to perfection with little cultivation. Tea gardens furnish not only the leaves for the common beverage, but a sufficiency for export.

Animal life of Cochin; the birds and reptiles.

The animal life of the country is tropically conspicuous. In the northern regions tending to the mountainous parts, the royal tiger is the king of beasts. Throughout the whole peninsula of Indo-China the elephant and the rhinoceros are native. We have already referred to the former animal as the chief pride of the Burmese and a part of the wealth of the Siamese; but the Annamese elephants run wild. The unreclaimed parts of the country have also wild oxen, stags, boars, that variety of bear called "cocoanut," and an endless array of monkeys. The domestic animals are horses, Asiatic buffaloes, goats, swine, and the like. The birds have the beautiful plumage of the tropics.

Among the latter may be mentioned the peafowl, native to this region. Pigeons abound, and all the dove kind. Of the edible birds, the pheasant is the most important. Waterfowl are plentiful, and the woods of the mountain slopes are alive with paroquets. The Annamese are eaters of fish and other inhabitants of the waters. The native appetite is by no means fastidious. The crocodile and other repulsive creatures wallowing in the mud of rivers are eaten. Few countries more abound than Cochin China in venomous reptiles. The cobra and many kinds of adder lie in wait for man and beast. The python is regarded rather as a benefactor than an enemy, for he fills his huge body with muskrats and other vermin hated by the people.

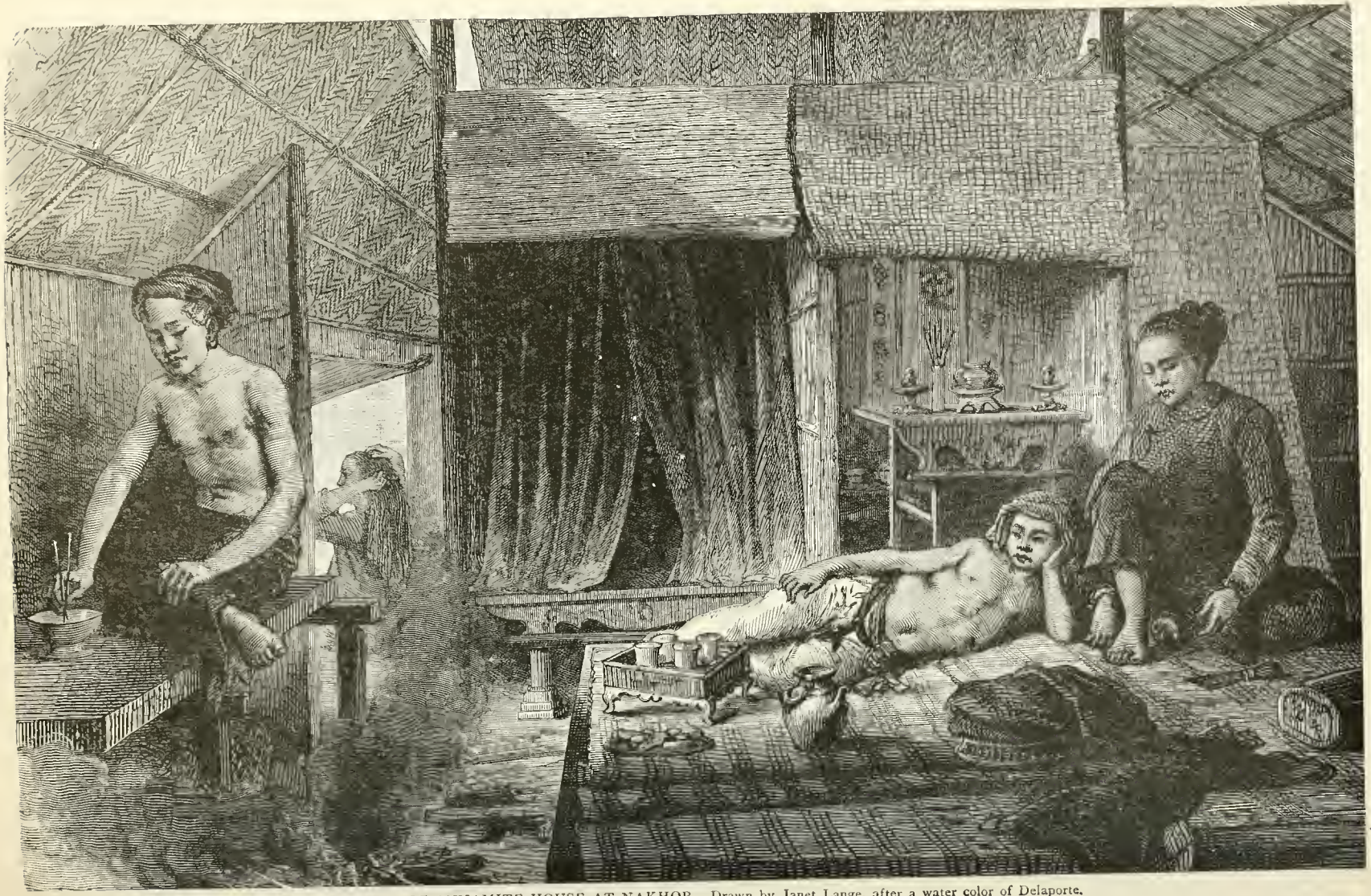
The Annamese but little affected by foreign impact.

It is in the midst of these surroundings that the race of Cochin China has been developed. Like country, like people, is the law of the world; but in the application of the law to the problems of ethnic history care must be taken to interpret correctly the true conditions of environment. In the social and domestic life the Annamese differ not greatly from the other races of the peninsula. As yet the intercourse of Europeans, and even the planting of colonies in these far regions, has not materially affected the national character. So far as there is modification it looks to ethnic crossing with the Hindus, the Malays, the Cambodians, and the Chinese, rather than to European stocks.

The intermixtures referred to, however, are mostly of the border. For the rest, the customs and institutions, like the people, are native and unmodified.

Adaptations of polygamy to social conditions.

The usual form of marriage is polygamy. This method of social foundation prevails in Annam with the usual

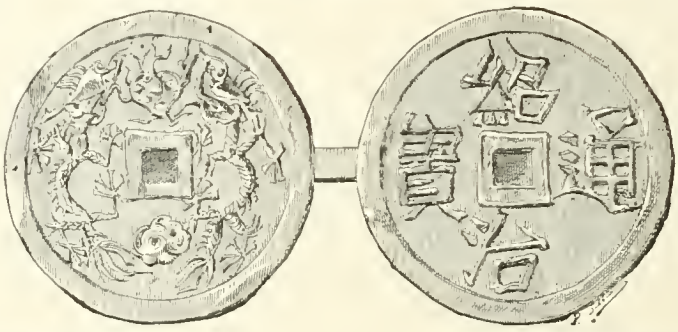


INTERIOR OF ANNAMITE HOUSE AT NAKHOR.—Drawn by Janet Lange, after a water color of Delaporte.

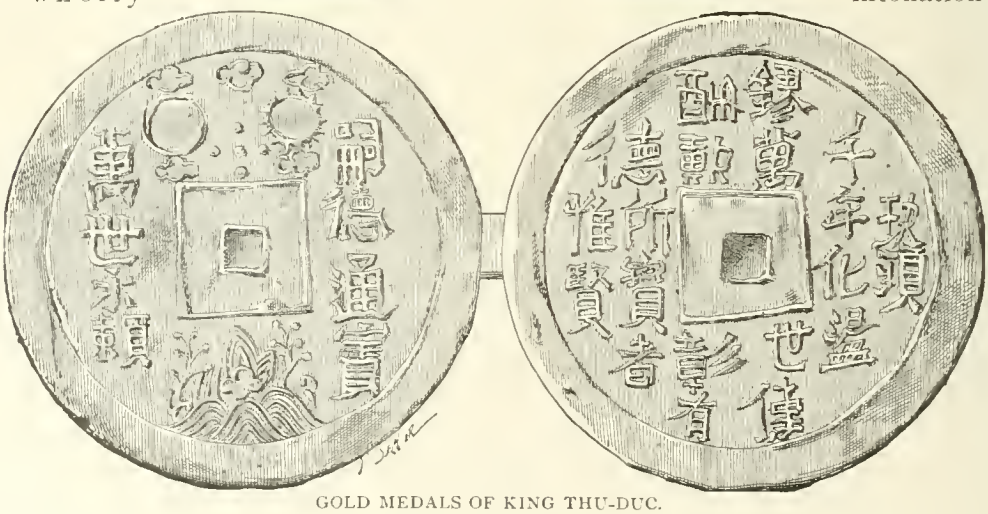
limitations. Wealth and rank and privilege indulge freely in multiple marriage, while poverty contents itself with monogamy or mere social license. It is not needed, however, that we should in this connection repeat the dissertation descriptive of the domestic estate having for its two principal corners Buddhism and polygamy. Hereafter, in looking more broadly at the higher aspect of Turanian life as presented by the Chinese and Japanese, we shall have occasion to follow out more elaborately the peculiar features and development of the domestic estate.

Like Cambodian, the language of the Annamese presents the distinct and unmistakable characteristics of Mongolian speech. The native tongue is wholly monosyllabic. The few polysyllables have been derived from foreign sources, beginning with the Pali, and ending with the French. But the Annamese, like other branches of the Turanian race, are incapable of managing the polysyllabic elements of language. Words of many syllables, even when introduced, break into their several parts as though they were hyphenated compounds. Here, as in the case of Burmese and Chinese, we have intonation as a method of distinguishing one word from another of the same spelling and form. The so-called tone in which the word is uttered indicates to the keen ear of the native what particular idea or notion is expressed thereby.

Turanian character of the Annamese language.



Philologists have pointed out the fact, however, that the method of intonation in Annamese is quite different from that of Chinese and other Turanian languages



GOLD MEDALS OF KING THU-DUC.

In the case of the former, it is not so much the way in which words of like spelling are sung, that is, prolonged or shortened, pitched higher or lower, as it is a peculiarity in the position of the vocal organs in utterance that distinguishes one word from another in its sense. The distinctions in this respect are so nice as to defy alike the musical scale and the

Method of Annamese intonation in speech.

TAEL BRICK OF SILVER.

equivalents has been by means of accents, bars, crotchets, and the like, distinguishing one sense of the word from another sense with like orthography. By this means a form of linguistic intercommunication and expression has been established in those parts of the country where French influence is predominant.

Expedients in translation; beginnings of literature.

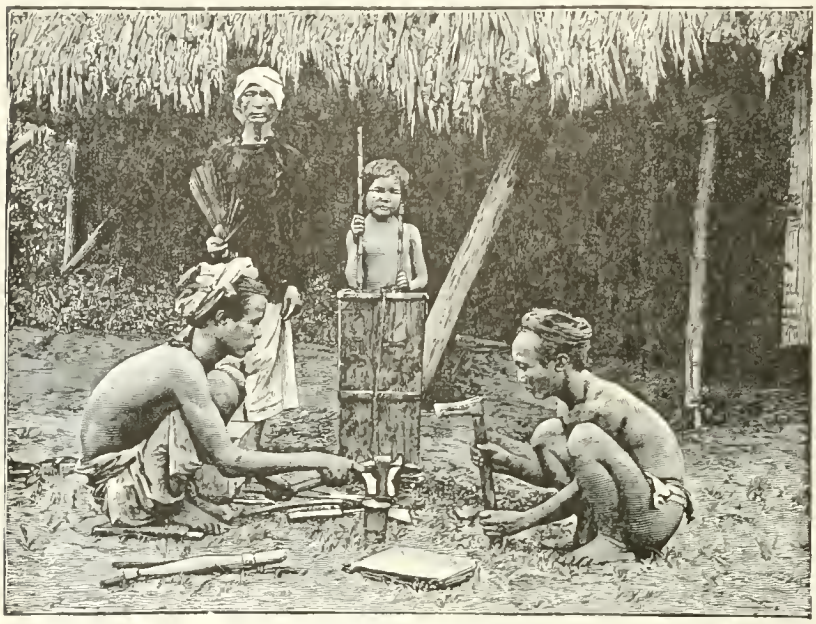
The native mind has hardly yet entered the literary evolution. The Pali books came with the conversion of the people to Buddhism. Out of the nature of the case a new religion carries even

ANNAMESE VILLAGE AND SLAVES.—Drawn by Riou, from a photograph.

phonetic expedients of the Western peoples to express the various meanings.

The best method thus far discovered of translating Annamese into European into a barbarian region a measure of its literature and much of its dogma. When a race yields to a foreign system of religious thought, it at the same time ac-

cepts the letters and learning brought by the emissaries of the new faith. So it has been among the Annamese. They have also some native songs, fictions, and annals. But so far as European information extends, the literary product of the country may be passed over as of little interest or value.

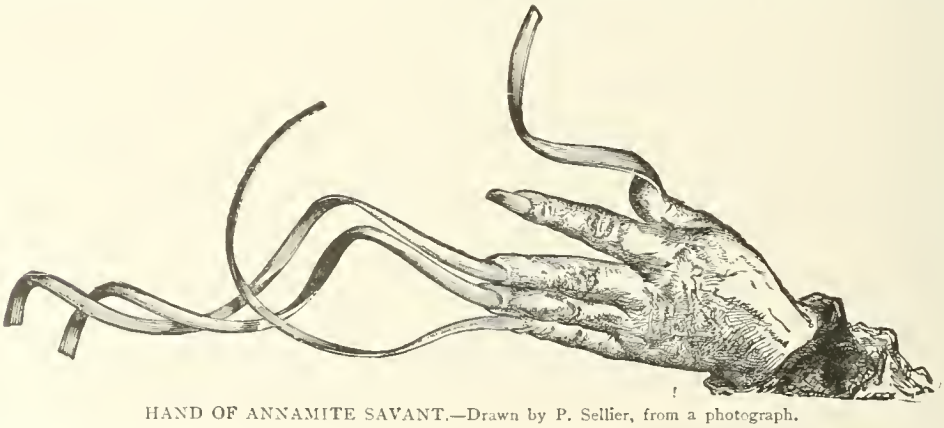


ANNAMITE FORGE.
Drawn by Thiriat, from a photograph.

The architectural progress of the Annamese has reached a certain stage of production which includes most of the features of building in the better parts of Asia. Not lofty structure, not vast and solid walls, but rather lightness and rich ornamentation are the peculiarities of this architecture. The character of the houses is the same in its leading features as that of Siam and Burmah. The houses of the people are of one story, built of bamboo or other light woods, tasteful in appearance, but lacking in strength and durability. The temples and palaces are built of stone or brick, are more pretentious in plan and elevation, are surrounded with strong walls, and are gilded and ornamented more profusely than may be seen in the building of any of the people west of India.

Qualities of the Annamese architecture.

The industries of the country have been but feebly developed. Mines of all the better metals are found in several districts; but they are poorly worked, and the Annamese have little skill in metallurgy. Perhaps the most skillful



HAND OF ANNAMITE SAVANT.—Drawn by P. Sellier, from a photograph.

BUDDHIST PRIEST OF ANNAM—TYPE.—Drawn by E. Ronjat, from a photograph.

art work done by the workmen of the country is inlay with mother-of-pearl on wood. Strange that it should remain for the artisans of Tonquin to produce a considerable part of those remarkable metallic drums, or gongs, called tom-toms, so much demanded as a noise-producing instrument in Europe and America! The manufacture of porcelain, cotton goods, and silks is also practiced to the extent of producing a surplus for exportation. Many of the native products, such as raw cotton, salt, skins, and several kinds of spices, are exported. Most of the trade lies Chinaward, though England and other Western nations have been assiduous in their efforts to open convenient and profitable commercial lines between Annam and Europe.

Manufactures and arts; materials of exportation.

NOBLEMAN AND PAGE OF COCHIN CHINA—TYPE.
Drawn by E. Ronjat, from a photograph.

The religion is Buddhism; but the Annamese have accepted the faith of India with much modification and many corruptions. It is here that we find in our progress eastward the first distinct manifestation of what shall hereafter recur constantly in our view of the Oriental nations, namely, the coïncident profession of several religions by the same people and even the same persons. The Annamese, especially in North Annam and Tonquin, are strongly tinctured with Confucianism. There is also a great intermixture of ancient popular superstitions. Buddhism holds its dominion among the great middle classes of the people. The learned, the doctrinaires, the philosophical study Confucius and profess to be his followers. The ignorant and low grade downwards toward the coarse idolatries, fetichisms, and diablerie of the more barbarous Turanian races. Christianity has appeared in the leading cities. In French Cochin China the Catholics have a foothold. In Tonquin several missions have been planted and converts made to the number of three or four hundred thousand.

Multiple religious faith; Buddhism and Confucianism.

In the government of Annam we find another evidence of approximation to the great absolutisms of Eastern Asia. As in Burmah and Siam, the monarchy is hereditary; but in Annam the principle of primogeniture is admitted in determining descent. There are few popular elements in the government; no legislative body, no independent judiciary, nothing indeed but a

Absolutism of government; the hereditary nobility.

privy council composed of six ministers appointed by the emperor.

For the rest, the despotism is complete. The sovereign does his will and governs by edict, subject only to the restraint of immemorial custom. The military power of the kingdom is not great, though all of the people are subject to military rescription. There is a sort of hereditary nobility corresponding to the mandarin official nobility of China. The former is divided accordingly as the function of a given nobleman is civil or military. If civil, he is expected to be a scholar, according to the standard of his country, and, *mirabile dictu*, to have passed a literary examination, testing his qualifications for official duty! A wonderful thing that the more than half-rude absolute despotism of Annam should have discovered the propriety and fitness of such a test in the under officers of the government, when the great and progressive states of the West, whether monarchy or republic, are cheerfully and persistently remanded to the management of officers on the wholly extraneous ground that they, the beneficiaries, have been the skillful manipulators of a party!

The local administration of Annam is carried on by means of twenty-four provincial governors, who receive their appointment from the court at Hue. Each province is in turn subdivided into departments, townships, municipalities, and the like. Meanwhile, in the French colony we have an example of European methods established on this remote rim of Asia. French Cochin China is under the administration of a governor who receives his commission from Paris, and is assisted by a council of state.

Relations of provincial to general administration.

Since the mass of population in the four provinces under French control are natives of the country, the government has, out of the nature of things, been adapted to the Oriental manners and institutions.

Ethnically considered, the natives of Annam are, perhaps, the poorest type of all the Indo-Chinese peoples. The worse, rather than the better, qualities of the Mongolian stock are exhibited in his constitution and character. The Annamese are low in stature. The complexion grades down toward that of the Malay—to say nothing of a hint of Papuan. There is, however, that clearness and smoothness of skin which distinguishes the Brown peoples of the world from the Black.

A STIENG LABORER—TYPE.
Drawn by E. Ronjat, from a photograph.

Low rank of Annamese in the ethnic scale.

The Cambodians are the darkest-visaged of all the native inhabitants of Indo-China. Race and climate in them combine to produce a thick skin with a

heavy deposition of pigment. The Cambodian head is flat on top, the forehead low, but broad; the face flattened except at the cheek bones, for these project after the manner of all Turanians; the nose is almost level with the face; the mouth is large, and the lips thick. It is the custom of the country to blacken the teeth, and the repulsiveness of this fashion is heightened by the eating away of the gums—a circumstance attributable to the national custom of chewing the kernels of acrid nuts mixed with lime.

Features and personal habits of the race.

The person of the natives is not only low, but heavy, thick, broad, and wanting in the suppleness which is the characteristic of nearly all the Southern and Eastern Asiatics. The personal appearance is altogether disagreeable. Even the walk is shuffling and chimpanzee-like, abhorrent to European sight.

Form and manner; intellectual and moral traits.

Travelers and merchants have sketched the national character as being indolent and apathetic. The most notable virtue is that of deference to parents, aged people, and officials. To this should be added a strong patriotism which, as a prevalent sentiment, prevents emigration. It is said that the Annamese learn quickly and remember well; that they are teachable, unoffending, and mild-mannered to a degree which produces respect or even admiration.

The whole population of Annam, inclusive of Tonquin, is probably about ten million of souls. This includes the people of the provinces ceded in 1867 and 1874 to France, and the slaves. Nothing exact in the way of a census has ever yet been done in the countries of this part of the globe. The principal cities after Hue, capital of the empire, are Ha-Noi, on the Songkoi river, with its population of about fifty thousand; and the provincial capital of Hai-Dzuong, containing about thirty thousand inhabitants. Hue has a population of fully a hundred thousand; other cities reach to twenty or thirty thousand.

Extent of population; the European element.

French Cochin China has about a million and a half of people. Of these fewer than fifteen hundred are Europeans, to which we must add the military garrisons and members of the government proper. Of all the foreign elements, the Chinese are most numerous, though in the French province the Cambodians, from the proximity of their country, outnumber the Celestials. Here, then, with the completion of our excursion among the races of the Indo-Chinese peninsula, we turn to the Malay peninsula and the outlying islands, the people of which are ethnically united under the designation of the native name, Orang Malayu, or, in the vocabularies of Europe, the Malays.

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INDONESIAN CULTURE. Fabrics and Weapons of the Malays

BOOK XXI.—THE MALAYS.

CHAPTER CXXXV.—THE MALACCANS.

ONE of the most remarkable peninsular parts of the globe is Malacca, or Malay Land—so called from the native name *Tanah Malayu*. It is a long dependent part of the earth's surface attached crookedly to the bottom of Indo-China, and projecting southeasterly into the sea to within less than a hundred miles of the equator. It is shaped like a great spearhead of the palæolithic age, seemingly bent and half-wrenched from the shaft just below the isthmus of Kra. But before we proceed to sketch the country, let us look for a moment at its ethnical significance.

The Malays are the people of common race type inhabiting Malacca, Sumatra, and the other islands of the adjacent seas, designated geographically as the Eastern archipelago, or Malaysia, including the great island of Madagascar, off the east coast of Africa. The peculiarity of this distribution is its exclusively insular and peninsular character. If we break away the Malay peninsula at the southern extremity of British Burmah, then the position of the race which we are about to consider is wholly insular. Its only continental foothold is in Malacca.

Insular and tropical character of Malay environment.

No part of the distribution of the Malays proper reaches as high as the tenth degree of north latitude. The remotest southern departure of the Malay race is just below the Tropic of Capricorn, in Madagascar, and the same island shows its furthest distribution to the west. Eastward, the Malay vernacular is still heard as far as the coasts of Borneo and the islands of the Molucca group; but in the latter situation the Malays can no longer claim to be in their native seats.

We have thus defined the geographical, or rather hydrographical, limits of the race. It is proper to remark, once for all, that not all of Sumatra, but only the larger southern half, is occupied by

SCENE IN MALAYSIA.—Buddhist Monastery at Singora.—Drawn by G. Vuillier, from a photograph.

the Malays, the northern portion being assigned to a people of another stock called the Achinese. This is said, however, only of the Malays proper. The race is shaded off eastward through the vast expanse of Polynesia. There are several groups, all belonging to the original stock, but still so greatly differentiated by removal and insular development as to constitute distinct varieties of mankind.

Two races of Sumatra; offshading of the Malay stock.

In the next place, we may note the existing dispute relative to the original seat of the Malay race. For a long time it was supposed that the origin of the departure was in Sumatra, and that outward from that island-country as a center the lines of excursion were to be drawn to various islands and coasts. This reasoning was applied to the inhabitants of Malacca, who were thought to have been derived by an emigration from the south. The other and more recent view is that which deduces the race from the peninsular, that is, a continental, situation. In this again we see traces of the prevailing opinion of our age in the direction of the monogenesis of the race.[1]

Question of the original seat of the race.

It accords with our present best knowledge to regard the Malay dispersion as having begun from the Indo-Chinese peninsula, the migration, if so we may call it, extending southward through Malacca, thence oceanwise to Sumatra, and thence to the other islands and remoter situations of the race. This view of the problem is consistent, moreover, with that still higher consideration of the subject which would make the Malays to be what they doubtless are, only a specific variation from the prevailing Mongolian types of Southeastern Asia. The theory, indeed, includes the Malays as a branch from the Mongolian stem, and it is in this light, beginning with Malacca, that we are now to consider its character and fortunes.

Malay dispersion begins from Indo-Chinese peninsula.

The Malay peninsula, which we may thus regard as the primary seat of the race, is joined to Indo-China by the isthmus of Kra, in the latitude of ten degrees north. At this place the peninsula is less than fifty miles in width. From this narrowest portion to Singapore is a distance of about six hundred miles. The greatest breadth is near the parallel of five degrees north. Here a transverse section of the country measures two hundred and ten miles. The whole area is seventy thousand square miles. All around from the gulf of Siam and the China sea on the east, up through the strait of Malacca and the Indian ocean on the west, the peninsula is washed with the warm waters of the tropical seas. Out of the nature of the case the prevailing climatic conditions are heat and moisture. Whatever these two elementary facts of the natural world may effect in the human constitution, that may we expect to find in the Malay race.

Physical character and conditions of Malacca.

In such a country as Malacca winter is impossible so long as our present world-order remains undisturbed. In all cases peninsulas are supported by a ridge, or backbone, of highlands. This circumstance always tempers the climate. Within the tropics elevation carries a

Correlations of climate within the tropical islands.

[1] As late as the age of Agassiz, the opposite opinion held ground in the scientific world. That great naturalist, reasoning from the imperfectly collected data of his times, held the belief of a polygenetic origin of the human races. By such opinion ethnographic inquiry was for a while directed—and at the same time confused and retarded.

cooler atmosphere. In the central and lifted-up parts of Sumatra where the mountains approximate three thousand feet in height, there is an equable and moderate temperature the year around. Notwithstanding the tropical situation and the high range of heat, the climate is by no means so intense as that of the tropical belt where it lies across continents. For the sea round about tempers the air, and the high heats of equatorial Africa and of Southern Asia to the west, and in India, are unknown. The rise and fall of the thermometer is within narrow limits. Were it not for the steamy condition of the atmosphere the country might be regarded as favorable to a fair degree of activity and human development.

Peninsular rivers unfavorable to trade; infertility of soil.

It is one of the peculiarities of the peninsular parts of the world that they are rarely capable of bearing long rivers. It is seldom that a great stream like the Mekong drops downward longitudinally through some projecting part of the earth's surface. The streams are transverse, making their way quickly from the central highlands to right or left into the ocean. Though maritime commerce is thus favored internal trade is discouraged, and all such other enterprises as depend upon rivers for their origin are retarded.

VEGETATION.—Park at the Residency of Buitenzorg.—Drawn by Alexandre de Bar, from a photograph.

Contrary to expectation, Malacca is not, on the whole, a fertile country. The slopes to east and west from the central watersheds are for the most part too steep for the formation of a deep and productive soil. It is claimed by geologists that the peninsula is of recent formation, and that the rock decay upon which all soils ultimately depend is still in its earlier stages. The coast regions, however, like the other parts of Indo-China, are not only tropical, but fertile. Even the central highlands show by their splendid vegetation that though the soil may not be of the highest degree of fertility, the elemental conditions are such as to bring forth all that richness which marks the ocean lands approximate to the equator.

COCOA-PALMS OF PULO-PENANG.

The staples of Malacca are rice, sugar, cotton, and tobacco. The first named of these products grows well near the sea, but only in certain favoring districts. The home production is not sufficient for the demand, the deficit being supplied from Cambodia and Annam. To

these products we must add the palm and cocoa fruits, yams, and the like. Neither tea nor coffee has been successfully cultivated. As for the rest, we find here in the native woods and in all favoring situations those natural tropical growths which, since the beginning of our era, have contributed so largely to the artificial requirements of civilization throughout the West. It is in the hill-forests of Malacca and throughout the Malay peninsula that the traveler in his excursion eastward through Southern Asia first finds the gutta-percha tree. Here also that ebony, which may be regarded as the wonder of all native woods, abounds. Here the camphor tree flourishes. Here are the beginnings of the spice woods. Here, in the lowlands, thickets of bamboo and rattan spring perpetually in such abundance as to supply native wants and foreign demand.

Staples of Malacca; richness of forest products.

The animal life of such a country must needs be abundant. Its character may be inferred beforehand. It is in such regions as this that the higher primates, as we have formerly observed, reach their most extraordinary approximation to man. It is one of the most surprising facts in the history of animated nature that in those regions of the earth where man-life seems to grade off toward the horizon, there the lower animal life appears to rise toward the same horizon, as if the descending sky of humanity were dropping down to meet the rising landscape of merely animal existence.

Animal life; abundance of the quadrumana.

CHIMPANZEE.

In Malacca all the quadrumanous species abound, rising through the simian

race to the troglodytes, or chimpanzee. As in other maritime and low-lying parts of Indo-China, the rhinoceros and elephant are found in Malacca; so also the bear and many species of the carnivora, extending to the tiger. The Asiatic buffalo has made its way southward into this extreme position, and the wild hog and Sunda ox of the Japanese variety are found.

The birds also are abundant, varied, and of tropical plumage. Here the pigeon kind has been differentiated into a multitude of varieties. Pheasants drum in the woods. Here, for the first time, still looking eastward and southward on our excursion, we find the bird of paradise. The small and highly colored species, such as the humming bird, vie in brilliancy with the flowers among which they sport. The teeming life of the wing is supplemented by a corresponding fecundity out of the ground. The variety and extent of the reptile and insect life of these countries are known to whoever reads a book of natural history.

High-colored and beautiful birds; insects and reptiles.

It is in the midst of these conditions, hastily sketched, that the Malay race has begun and maintained its existence. This is, as we have said, the Tanah Malayu, or Land of the Malay. So far as tradition extends, we may regard Malacca as the center of the whole dispersion of this race. It can not be doubted that in process of time, particularly since the outreaching of Islam into these far regions, an ethnic movement has taken place from the insular and toward the continental parts of Malaysia. This movement has carried, as if by reflux, a considerable part of the present Malaccans, or at least ancestors, backwards from Sumatra to the peninsula; but the old ethnic progress was in the opposite direction, and of this the tradition of the race has preserved a memory. For among the Malaccans there is an older population, strongly Malay in its character, known as the Orang Benua, that is, Men of the Ground, or Autochthones; and these clearly constitute the primitive people of the peninsula.

Movements of Malays toward Malacca; the Orang Benua.

This view of the aborigines of Malacca and of the distribution of the whole Malay race is strongly supported by geological suggestions. We have already noted the comparatively recent lifting up of the Malay peninsula from the sea. This implies that the outlying island of Sumatra and others were also raised at a recent date. Such geological movements are always, if we mistake not, in the nature of an oscillation. The shores of the continents and the islands of the seas are alternately lifted up and depressed.

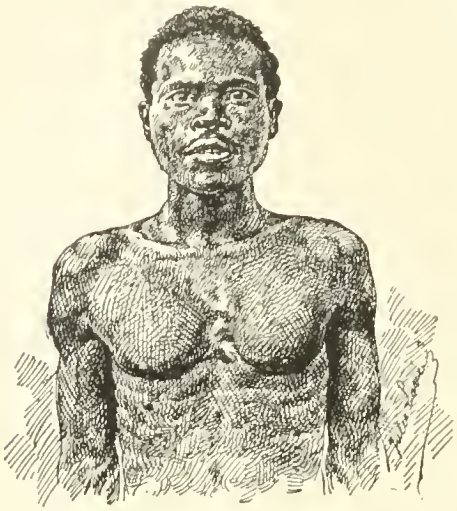
Geological fluctuation has assisted ethnic distribution.

It is highly probable that the elevation of the parts of the earth which we are here considering proceeded much beyond the present level, exposing not only Malacca, but also the straits and the islands beyond as a continuous projection from the continent. This would make the passage southward easy for the aboriginal populations. The Malaysians would distribute themselves by land. Afterwards, with the receding phase of earth movement, Sumatra would become insular. Other peninsular projections would also appear as islands already bearing their plantation of mankind. At the present time the Malaccan strait, though of considerable breadth, is extremely shallow, considered as an ocean passage.

We are not here, in the beginning of our study, to neglect the fact that at some time a wave of the Black race has

passed through these parts of the world. In the northern districts of Malacca there is clearly a residue of some old Melanesian population. Doubtless the

Residue of Melanesians in the peninsula.



ORANG BENUA OF MALACCA—TYPE (FRONT VIEW).
Drawn by J. Lavée, from a photograph.

progress in this case has been from the direction of Australia. The race con-

ORANG BENUA OF MALACCA—TYPE (SIDE VIEW).
Drawn by J. Lavée, from a photograph.

tact of many centuries has not been sufficient to remove the unmistakable traces of an aboriginal Nigritian population in the country here considered; but of this population we shall have more to say hereafter.

Glancing at the social and domestic estate of the Malaccan Malays, we find the same to have been derived from the religious condition. The institution of the family is, in the first place, pagan. So far as the Orang Benua, or aborigines, are concerned, it can hardly be said that they have reached the stages of a family evolution. It is difficult for people of the West to understand that the tropical and oceanic relaxation of

Tropical conditions influence family development.

PRINCESS OELOE—A ROYAL TYPE.
Drawn by G. Vuillier, from a photograph.

the physical life extends almost inevitably to institutions. If we select a country where the conditions of living are so easy, so little disturbed by the inclemency of nature, with all its accompanying nervous agitations and distempers as to make existence a sort of natural phenomenon, we shall find invariably a feeble and very imperfect institutional development.

If nature brings forth under merely natural law, so also will the human race. The strong cohesion of the family, as the same is shown in countries where winter and sterility, forbidding aspects

and inhospitable conditions, prevail, can hardly be expected in such regions of the earth as permit the propagation, support, and development of life under merely natural law.

The reader in seeking for the social estate of the Malays will find the sources of the same partly in the native paganism and partly in Mohammedanism, which is the faith of the ruling and cultured classes. There is here a contention between the polyandrous and the polygamous usage. The aboriginal populations tend strongly to maintain that old form of sexual union which we have noticed as far north as Thibet, and which will recur again and again until we have completed our excursion among the native races of North and South America. But Islam, since the twelfth century, has brought polygamy into Malacca as the basis of the social organization. This is at the present time the prevailing form of marriage, and the authorized family estate. There is a great difference in the social condition of the Benua Malayu and the Orang Malayu, the latter being essentially barbarous and pagan, and the former having advanced with considerable strides toward the conditions of the civilized life.

Paganism and Islam contribute the domestic system.

Our knowledge of the Malayo-Polynesian languages is another one of the fruits of modern scholarship. We are here to note the primitive Malayan division of these tongues. Hereafter we shall advance to the consideration of the Polynesians proper, including their two great divisions of Melanesian and Micronesian. It is clear from a generalization of the results of philological inquiry that this whole linguistic distribution through Malacca and the islands of the Indian archipelago and Polynesia has been from a common original source having its origin in Southeastern Asia, or, more precisely, somewhere about the Malay peninsula.

The seat of Malay languages; limits of the groups.

Of the Malay language proper, the limits are, first of all, Malacca and the outlying islands. From this true seat, however, the language has extended as the vernacular of the maritime parts of Sumatra and Borneo, as also of Java, and the Sunda and Banda islands. It extends as far eastward as the Philippine group. Within these limits all other forms of speech are regarded as alien and incidental.

We have in the case before us another instance strongly analogous to the religio-linguistic development of Siamese, Burmese, Cambodian, and other forms of Indo-Chinese speech. This is to say that the beginnings of Malay language culture began with the Mohammedan conquest. Islam came not only as a faith, but as a form of literary and linguistic culture. It came with an alphabet and with books and manuscripts—the spirit of evangelism and the purpose of teaching.

Islam brings literature; earliest examples of letters.

Our knowledge of the Malay language beyond its existence as a form of speech hardly extends to a period prior to the coming of the Mohammedans out of Persia in the twelfth and thirteenth centuries. It does not appear that the language has been preserved to us in any purely native form. It is not known even that the primitive Malays possessed an alphabet. The earliest examples of the written tongue which we possess are those preserved in Perso-Arabic and Japanese manuscripts. These earliest examples of the Malay language come to us on a kind of bamboo slips, on which the words seem to have been carved with a knife. Since the age of the Dutch

ascendency in the East, the Roman alphabet has been carried into these parts, and its superiority has been recognized. At the present time a large proportion of the Malayan writings are made and preserved in the universal alphabet of the West.

Peculiarities of Malay vocabulary and utterance.

The first characteristic of the language under consideration is its dissyllabic form. The structure rests almost exclusively on the consonantal letters with which the vowels are associated. The next feature is the paroxytone nature of the language. The accent falls on the penultimate, or only rarely on the ultimate syllable. The grammatical root is incapable of inflection, and to this fact the uncertainty of the sense is largely attributable. The short vowels are not written in the words, and the latter frequently present nothing but consonants. Words of this kind have all the vagueness of unpointed Hebrew, and are dependent for their meaning upon tradition and usage in pronunciation. Dr. Rost has given the example of the word *bntng*, which accordingly as it is pronounced with varying vowels may mean "a star," "a cicatrix," "to cast down," "to spread out," "rigid," "mutilated," "enciente," "a cucumber," or "a redoubt." These various senses of the word would appear in pronunciation if written in English form as bantang, banting, bentang, buntang, buntung, bunting, bonteng, benteng.

Use of kind-words to inflect the meaning of phrases.

In these sketches of the Turanian languages we enter not deeply into their nature, aiming to give only to the reader a conception by outline of their form and character. The next peculiarity of the Malay which we may note is its use of *kind-words*, by which the ideas expressed in well-known dissyllables are inflected into cognate ideas. Sometimes the prefix is numeral, sometimes descriptive. We are again indebted to Rost for the example of *orang*, meaning man; but when the word *ekor*, signifying tail, is added, then the word signifies animal; that is, *orang-ekor*—literally tail-man—signifies animal. We have already in the case of other Indo-Chinese languages observed the same specific variation by means of the class word artifice.

Elliptical expression and prevalence of idiomatic forms.

In all languages of the kind under consideration ellipses must perform a large office. Since the words are incapable of verbal and grammatical expansion, circumlocution must take the place of the inflectional development as the same appears in the Western languages. It also follows that idiom, as distinguished from vocabulary proper, will be of more importance than in those tongues which are marked by inflection. The learner of Malay must apply himself as much to idiom as to vocabulary. Perhaps the idiomatic dictionary would approximate in size the regular lexicon. The language thus presents exactly such characteristics as we have in the aboriginal tongues of the New World.

It has pleased nearly all of the Turanian races to elaborate their ideas by means of circumlocution. The result is that the words have a narrow but, as it were, *intense* meaning. General or abstract word-forms are for the most part wanting in the vocabulary. It were difficult for the Turanian to say "to hunt" or "to fish;" for the ideas expressed are too general and broad for his thought. He can, however, say "to-kill-a-deer-with-an-arrow," or "to-take-fish-by-pounding-the-ice." In every part these forms of speech are narrowed down to specific acts and expressions, and

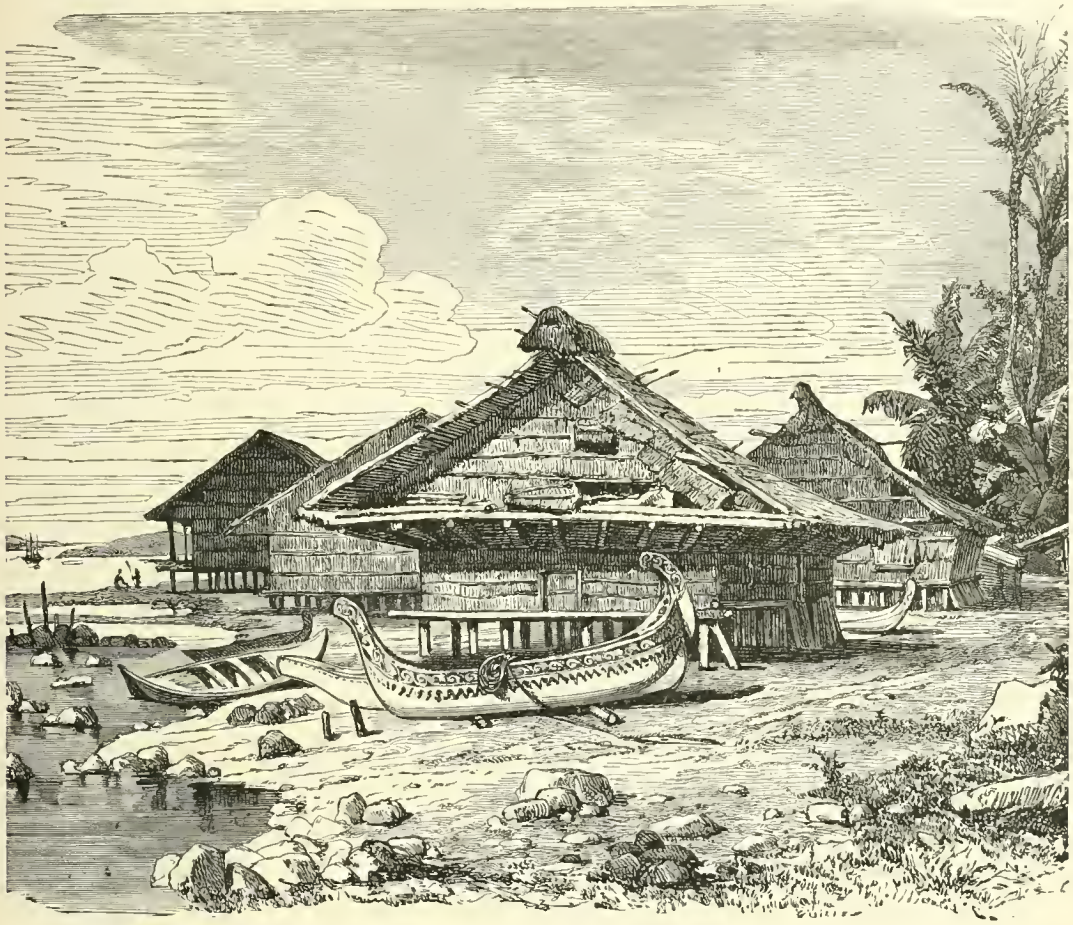
these require agglutinative circumlocutions.

Like all the other languages in the quarter of the globe now under consideration, the Malay has gathered many foreign elements. The oldest of these is Hindu, which in the earlier centuries of our era was disseminated, not to the extent of linguistic conquest, but largely by means of the Buddhistic books, through all the regions of Southeastern Asia and the adjacent islands. But the Pali never greatly affected Malay. As in all insular and peninsular situations, commerce and travel have brought in foreign terms from many quarters of the earth. The largest of all additions, however, is that Perso-Arabic which came with the propagation of Islam in the conquest of the native paganism.

Foreign linguistic elements; the Perso-Arabic in particular.

In Malacca, and indeed throughout Malaysia, there has been but little effort on the part of native writers to elaborate a grammar and dictionary of their speech. This work has been left to foreigners. Europeans from their first contact with the country have been much interested in the Malay tongue. Commercial interest and religious zeal have combined their motives to extend the knowledge of this variety of human speech. As early as the days of Magellan adventurers from the western parts of Europe began to produce a Malay vo-

Development of Malay lexicography and grammar.



ARCHITECTURE.—Roadstead and Village of Warus-Warus.—Drawn by J. Moynet, after Dumont d' Urville.

cabulary. During the period of the Dutch ascendency in the East considerable progress was made in developing the means of linguistic intercourse between the Malay countries and Holland. This work opened the way for a knowledge of the language to the Western peoples.

Then came the beginnings of English

ENTRANCE TO PAGODA, AT SINGORA.
Drawn by Bazin, from a photograph.

plantation in Hindustan and Burmah. Grammars, lexicons, and books of conversation were multiplied, and at the present time there is no great difficulty in the way of Europeans in the matter of learning the language of the Malays. One of the striking circumstances to be noted is the slight variation which the speech has undergone in the last three centuries. The vocabulary and idiomatic forms preserved by the early Dutch navigators are still available to the learner, and the forms are found to be but little inflected from what they were at the beginning of the seventeenth century.

Since the year 1882, when Maxwell published his *Malay Proverbs*, we have been able to discover not only the spirit but the limitations of Malay literature. The native writers have essayed both poetry and prose. The folk ballads are simply lyrics, ranging but slightly in sentiment above the life of barbarism; but the language has attained the level of rhyme, and the sentiments of Islam have gilded somewhat the otherwise lower level of Asiatic structure. The prose works, or proverbs as they are called, are made up of chapters of apothegms and sayings relative to life and conduct. One element of strength and beauty in the attempted literature of the race is its truth to nature and to the real life of the people. There is no straining after foreign effects, no description of foreign scenes or importation of persons and incidents remote from the common life of the people.

Spirit and matter of native literary productions.

Of the technology and arts of the Malays we possess but a fragmentary knowledge. The structural activity of the race was exhibited at a very early age. As far off as the first visitation of Malacca by the Portuguese the building arts and the arts of war were well advanced. At that time it was estimated that the city of Malacca contained at least a hundred and fifty thousand souls.

Structural abilities of Malays; fortifications of Malacca.

This was at the beginning of the sixteenth century. The Portuguese who, under Albuquerque, captured Malacca in 1511, were surprised at the strength of the defenses, and particularly at the character of the weaponry by which the siege was resisted. The European assailants found themselves inferior to the Malays in gunnery and the management of fortifications. Malacca was defended by batteries of brass and iron cannon, and the small thunder of gunpowder and bomb was heard in this remote part of the earth almost four centuries ago. The Portuguese reported themselves as captors of three thousand pieces of artillery.

Abundance of ancient ruins in the peninsula.

We are able to know not only the character of recent building in Malacca and Sumatra, but also something of the ancient structures of Malaysia. There is in the country more than the usual amount of architectural relics from an unknown antiquity. These include ruined palaces, perhaps of some extinct royalty; also rock-cut tombs, the foundations of old monasteries and temples over which we find, as if in the nature of a second growth, the work of the Portuguese during the hundred and thirty years of their ascendency in the country.

Minor industrial arts and home products.

In the smaller industrial arts the Malays have some skill. In the working of metals they surpass the Burmese and Siamese. The manufacture of fabrics, namely, of cotton cloth and silk, is practiced with some success. But the greater supply of silk is obtained by commerce. The home industries have not been sufficiently developed to equalize the import and export trade. The carving of wood, ebony, ivory, and the like, is one of the minor arts in which the Malays are successful. The work done in these particulars bears the peculiar impress which distinguishes all Oriental products of handicraft from those of the West.

Absence of general rule; local and tribal government.

A sketch of the governmental system of Malacca is difficult. No general government exists in the peninsula or the outlying parts of Malaysia. Several foreign countries, including England from the West and China from the East, hold possessions in different parts, and the remainder of the countries under consideration are divided into local governments representing the old tribal organizations and monarchies. This condition of affairs prevails through the greater part of the archipelago. The race thus far has shown an inaptitude for the development of any large governmental system. The habits of the people have tended to localism and the maintenance of independence.

Acme of Malay development in sixteenth century.

The reputation of the Malay race from the first knowledge and contact of Europeans has been that of sea-roving, plunder, and piracy. This habit has been maintained to the present time. Perhaps the strongest and most extensive Malay government known within the historical period was that of Mohammed Shah, who was overthrown by Albuquerque in 1511. The destruction of the native sovereignty entailed a political and social condition from which the Malays of the peninsula have never recovered. Foreign and civil wars ensued, and the total population has been greatly diminished since the beginning of intercourse with Europeans.

As to religion and religious institutions, not much need be added, except to note the far-reaching propagation of Islam into the Malay countries. The race, on the whole, seems to have taken

kindly to the evangelism conducted by the Perso-Arabian priests of the twelfth century. It was in Malacca that this religious movement beat up against the influences of Buddhism descending from the north. It was against the native paganism of the Malay people that the missionaries of the Islamite cause were obliged to contend. In this conflict they were generally successful, and Mohammedanism became the prevailing religion.

The Malays easily converted to Mohammedanism.

The new faith, however, suffered considerable modifications. It entered the mind and practice of the Malays with such changes and adaptations as their genius and disposition demanded. It is this modified and differentiated Islam that the traveler observes at the present day as the prevailing religion of the people. In some districts the old paganism held out against the innovation—this, if we mistake not, greatly to the hurt of the implacable tribes. The pagan parts of Malacca and Sumatra have never made such progress as have those other cities and districts where the politer and more extensive culture of Islam obtained the ascendency.

Modifications of Islam in the Malay countries.

The Malays are essentially a people of the seas. Pritchard has called them "the Phœnicians of the East." Widely dispersed as they are, they are nearly always found in positions either insular or bearing close to the coast. The sea-habit is the prevailing disposition of Malay life. When the wars and adventures and commercial enterprises of their own islands and shores do not furnish sufficient motive and opportunity, they seek places on the vessels of foreign nations, and thus venture abroad to the ends of the earth. The intercourse between Malaysia and the rest of the world has until recently been almost exclusively maritime. Within the present epoch the movement to include all peoples in common international bonds has extended to the countries occupied by this race, and Malay representatives may now be seen in most of the capitals of Europe and America.

"The Phœnicians of the East;" maritime intercourse.

The race thus brought into juxtaposition and comparison with others of higher and more celebrated development suffers less than might be supposed by the contrast. Both in mind and in person the Malays are less contemptible, less worthy the name of outlaws and pirates, than the Western peoples have been wont to think. The element of progress and enlightenment is not wanting in the national life, and the Malays may yet have a history fit for record among the greater annals of mankind.

Malays better than their reputation; likeness to Chinese.

The traveler and ethnographer are likely to be struck with the similarity of the Malaysians to the Chinese. The former are much darker in complexion than the latter. This is true in particular of the men. The Malay women strongly resemble their sisters of China. They are alike in person and feature. The eyes of Malays are dark and clear—not unpleasing in expression, but carrying an element of danger in their depths. The hair is jet-black, shining with a lustre, heavy, and strong. The custom of the country requires that it be constantly dressed with the oil of cocoanuts. The women wear their hair long. The tresses of many reach the ground. The locks of the men are shorn, and the beard destroyed with the application of quicklime. This work is done so effectually as to leave the face entirely smooth.

The chief difference in person be-

SEA LIFE OF THE MALAYS.—Scene at Krakatau.—Drawn by Theodore Weber.

tween the Malays and the American aborigines is the absence of the red tinge from the prevailing yellow in the complexion of the former. The so-called copper color of the face is not seen in this quarter of the world. The build of the person is light, approximating the

Comparisons with the North American aborigines.

a measure of aggressiveness. They make good sailors and marines. For the last three centuries the appearance of such on European merchant ships and men-of-war has not been infrequent. When John Paul Jones was mustering his crews for the *Poor Richard* and other

Courage and aggressiveness of the race.

NATIVES OF CERAM—TYPES.—Drawn by P. Sellier, after Temmink.

lightness and slender form of the East Indians. It is noticed that among the higher classes the complexion improves with seclusion and protection from the sun. Women so bred are almost as fair as those of Southern Europe.

The Malays, though belonging by emplacement to the tropics, and passing their lives under softened conditions of climate, are not wanting in courage and

vessels of his squadron, he availed himself of the services of Malay sailors in the port of Paris. When, on the 19th of June, 1790, the Procession of Mankind was ushered into the National Assembly of France, a Malay in his native costume was a part of that motley assemblage called Human Species, for whom the Baron De Clootz, turned democrat, acted as spokesman!

CHAPTER CXXXVI.—THE SUMATRANS.

IF we cross from the Malay peninsula to the opposite side of the shallow strait of Malacca, we shall find ourselves in Sumatra. This is at once the largest and most important island of the Indian archipelago. It is almost a thousand and fifty miles in length and two hundred and thirty miles in breadth in the widest part. The area is about a hundred and seventy thousand square miles. The general trend of the island is from northwest under the sixth parallel of latitude to the southeast at the parallel of six degrees.

The situation, though tropical, is in other respects favorable to civilization.

Tropical situation of Sumatra; its mountain range.

The island is supported by a mountain chain reaching in some parts an altitude of twelve thousand feet above the level of the sea. The principal chain lies much nearer to the western than to the eastern coast. The rivers are nearly all, therefore, of the eastern slope. The mountain chain might be defined as the Sumatran Andes. On the west only a narrow strip of country falls down steeply to the sea. The total extent of the country is almost three times as great as that of England and Wales.

We are now to consider briefly this large and commodious island as one of the principal seats of the Malaysian race. We glance at the physical characteristics with only such care as is requisite to estimate the reactions of the environment upon the inhabitants. One of the leading features of the country is its background of volcanic peaks. Many of these are extinct, and the old lava cups, high up in the region of the clouds, are filled with water—converted into lakes after the manner of those of Switzerland. There are, however, still a number of active volcanoes. Indrapura, estimated to have a height of more than eleven thousand feet, still smokes and rumbles with internal fire and cataclysm. The volcano of Marapi is still more active, though less important as a mountain. Sixteen summits still show by their smoking crests the presence of volcanic fires within.

Volcanoes and mountain lakes; Indrapura and Marapi.

As we have said, the great rivers of the island gather their waters from the western mountain range, and flow down eastwardly into the strait of Malacca and the China sea. These streams are navigable, many of them for ships of heavy burden. The western rivers are diminutive and of such rapid course as to have but little value in navigation.

Character of the Sumatran rivers.

Out of the nature of the case the climate is warm and moist. In the highlands the tropical breezes blow; but in the lowlands the heat, owing to the humidity, is oppressive. The thermometric range is almost uniform for the whole year, the fluctuations reaching only from seventy-six to ninety-three degrees F. Rain falls for about two hundred days of the year. From June to September the weather is showery, but in the remainder of the season of rain the precipitation is heavy.

High range of temperature and excessive rainfalls.

Along the Sumatran coasts the voyager sees almost a continued expanse of mangrove bushes and other tropical thickets.

VIEW IN SUMATRA.—TELOK-BETONG AFTER THE EARTHQUAKE.—Drawn by Alexandre de Bar, from a photograph

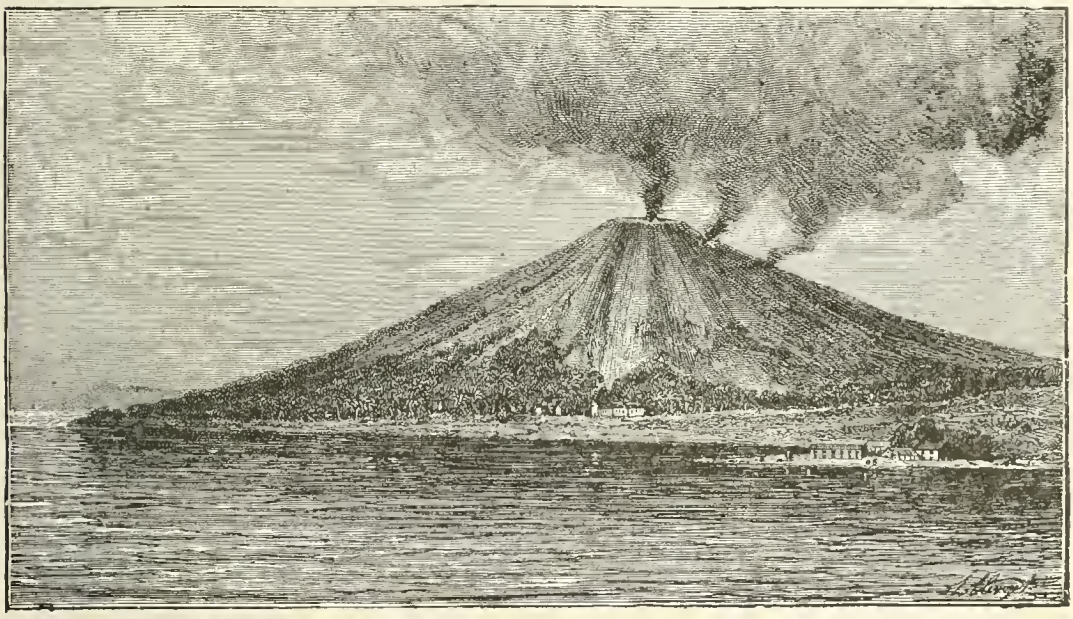
Further inland, where the surface begins to rise to higher levels, the palm groves appear. Further on, immense forests of the most valuable timber spring in native vigor. In these are found great ferns that might well remind one of the carboniferous era; also bamboos, thickets of rattan, groves of camphor trees, caoutchouc, and benzoin. In many parts the native woods bring forth abundantly of the things eaten by men.

Tropical thickets and heavy forests of timber.

Sumatra consists virtually of a vast low plain lying eastward of the volcanic range which forms the backbone of the island. It appears that this plain is of recent geological formation. Scientists are of the opinion that the precipitous western parts are gradually wearing away under the impact of the sea. This is as though the island were revolving from east to west on its mountain axis. With these considerations, however, we are not in this connection greatly concerned.

Aspect of the country; possible land-bridge to Malaysia.

It is of more interest to note the belief of Wallace and others that Sumatra was within a comparatively recent period connected with Malacca and Borneo, thus extending the projection of Asia to the sixth parallel of latitude south and eastward almost to the one hundred and twentieth meridian from Greenwich. If this hypothesis be correct, there might be constituted in this way a continuous land surface for ethnic distribution as far out in one direction as the Philippine islands and eastward to the groups lying beyond Papua. Moreover, we thus form an easy and perhaps all-land route for primitive mankind into Australia. For Torres strait is likewise narrow and shoal. In a word, the landward routes of early migration can thus, without seriously straining the probabilities of the case, be extended far into Polynesia, looking even to the western coasts of the New World.



VOLCANO OF BANDA.—Drawn by H. Clerget, after Temmink.

In a land of so great rainfalls and multiplied rivers, lying low by the sea, inundations must be a common circumstance. Such phenomena we find in the greater part of the coast region of East-

ern Sumatra. The country in question is an alluvial deposit, fertile to a degree, tropical, luxuriant, wellnigh too productive for the benefit of man.

Inundations common; rich distribution of gold.

Gold is richly distributed in many parts of the island. It belongs to the volcanic regions, but more abundantly in the river beds of the eastern slope.

FAMILY OF ORANG-OUTANG.

The great rivers, Indragiri and Jambi, are richest in such deposits. From immemorial time the sands of these streams and their tributaries have been washed by their native races in pursuit of the precious metal. Iron, copper, and tin are well distributed; so also deposits of sulphur and petroleum. The island is also supplied with immense quarries of coral, sandstone, and lava rocks. In the province of Padang the coal beds are extensive, but not of the finest quality. The island is, in a word, supplied with all the principal gifts of nature under climatic conditions of so great easiness as to make life a natural process rather than a struggle.

We may next glance at the animals and birds. Here, as in all parts of this region of the earth's surface, the animal life seems to be graded up as if to touch the heel of humanity. Eleven species of the quadramana have been classified in Sumatra. Here is the native place of that orang-outang which for several centuries has attracted the interest and curiosity of the supreme primate. The elephant is native to the thickets and woods of the eastern parts. Here he grows to great size. His presence

Varieties of animal life; presence of the elephant.

DECORATING A BATAK BRIDE.—Drawn by Riou, from a photograph.

would seem to indicate, beyond doubt, the former connection of the island with the continent. The only alternative supposition is that the same species of animals has begun to be in different parts of the world as so many distinct centers. If this were true the analogy would doubtless be carried to man. The supposition of a land connection is by far the more reasonable hypothesis. Of the carnivora the tiger is the most formidable. He is of the royal stock, a beast dangerous to all rivals and to man. In the rivers near the coast the two-horned rhinoceros abounds. The hill-country has the musk deer, the Malaysian deer, the sun bear, the tapir, and that flying lemur which may be regarded as one of the prime curiosities of animated nature.

Abundance of birds; torment of the insects.

The heavy tropical woods of the island and the river banks are alive with birds of beautiful plumage. These include parrots, pheasants, partridges, herons, hornbills, and an innumerable list of other species. To these forms of life we may add a multitudinous insect existence. Of this there is so great abundance as to antagonize the comfort of man, to impede his social and industrial life. There are parts of the island in which travel is rendered impracticable by clouds of mosquitoes and fleets of leeches. The domestic animals include horses, goats, buffaloes, and swine.

Contrast of Malays with races of the North and West.

We have already commented at sufficient length upon the nature of the reaction of such environment as this upon the faculties and progress of mankind. The conditions here present as compared with those prevailing, let us say, in the north of Europe, present a striking contrast, and the race occupying the island under consideration is in like manner contrasted in every feature with the strong and rugged peoples of the far northwest. But it is necessary to make a wide removal before such impressive contrasts can be discovered. In the Malayo-Indian islands the conditions of nature are not greatly different from those prevalent in the Indo-Chinese peninsula. There is a grading off of the physical environment to such a degree that at no place may a line be drawn on the two sides of which strong contrasts are afforded.

Gradual change of ethnic character with change of place.

In like manner the race of man is graded by imperceptible changes as we advance from region to region of the earth's surface. This gradation would be uniform and exact but for the migratory possibilities of the human race. Men remove from place to place by adventure, but can not by any possibility transfer their environment. We are, therefore, in considering the character and limitations of the people of Sumatra, to look rather to ethnic influences than to the influences of the material world as the explanation of those differences which exist between them and the other peoples of Southeastern Asia.

Similar traits and usages of Sumatrans and Malaccans.

From a social point of view the Malays of Sumatra are hardly to be distinguished from their neighbors of Malacca. The same usages prevail—the same types of domestic life. Here again we find a more and a less enlightened element of population. The first has been for five or six centuries under the dominion of Mohammedanism, while the other corresponding to the Orang Benua of Malacca represents the old uncultured paganism of the island.

Among the latter folk the ancient usages prevail. In the primitive condition there was, no doubt, merely mis-

cellaneous union of the sexes. After that polyandry succeeded, presenting much the same form of marriage as we see at the present time among the majority of the North American Indian races. With the organization of the clan the sexual union became limited to a degree by the transference of family descent from the female to the male line. Mohammedanism brought in polygamy, and this is the prevailing form among the upper classes; that is, the Islamite part of the Sumatrans.

Evolution of the domestic institutions.

It is not needed that we should elaborate a description of the family and domestic life of this people. Their advance in the social evolution has not gone beyond those intermediate conditions which divide the civilized from the uncivilized races of mankind. In some parts of the island the people are still in a condition of savagery. The aboriginal nation, known as the Bataks, is of this kind. The territories of this people lie in the central mountain region to the north. Here they seem to have concentrated themselves, as if on a reservation, much as our Indian races have withdrawn before stronger peoples.

Low social estate of the Bataks; their ethnic relations.

It is evident that the Bataks belong to an older and quite distinct ethnic stock. Their differences from the Malay type are well marked. They might almost, judging from complexion, be classified as an intermediate variety between the Black and Brown divisions of mankind. The Batak language also presents evidences of unexpected affinities. There are in it hints of Sanskrit, as also other elements which seem to ally it with the Javanese tongue.

The language of the prevailing race in Sumatra is almost identical with Malaccan. It has the same dissyllabic character as the speech just named; the same grammarless and inflectionless peculiarities. It prevails around the coast, while in the interior and mountainous districts it degenerates into dialectical forms or approaches the Batak or other pagan tongues. Two dialects are recognized in what we may call classical Malayan. The first of these is the Malacca tongue, and the other the Padang. There is also a literary language which seems to be selected somewhat in its vocabulary and idioms from the two forms of speech just referred to.

Peculiarities of the Sumatran language; the caste speech.

OLD BATAK MANUSCRIPT.—Gravure of Krakow.—From a photograph.

The reader is perhaps already acquainted with that peculiarity of Turanian speech and custom which assigns, as if by prescriptive right, certain parts of the language to a certain class of society. It is not unusual among our North American Indians to find the brave and his squaw using a double vocabulary. The man does not employ squaw words, though he understands them: the squaw does not use the

brave language, though she knows it as well as her own. It is as if each had a speech sacred to himself, but made up out of the parts of a common language.

Among the Malays this usage strongly prevails. Each caste has its own prescribed modes of speech. The court has its own language, and the literati have theirs. The merchants and traders understand both, but do not speak either, and the common people have still another section of the language which they employ, but which the upper classes use but little or not at all. This linguistic disposition arises, no doubt, from that pride, suspicion, and seclusive spirit which are among the marked characteristics of the race.

Already before the coming of the Mohammedan missionaries there was in Sumatra a native poetry. The Mohammedans found in the Malays a people of imagination suitable for the reception of the mysteries of Islam. There was also that silence, that self-centered disposition, which were favorable to the religion of the Prophet. The new faith brought a new culture. Theology was introduced together with jurisprudence and the beginnings of history. At the same time the poetical literature of India was heard in Malay translations; insomuch that, dating from the thirteenth century, we find a considerable literary culture among the upper classes of the people.

The native poetry; Islam introduces culture.

The study of the Malaysian languages was one of the principal reasons for the new classification of the races of mankind. Until within the memory of men it was assumed, rather than established by investigation, that the Malay forms of speech were derived from some Indic original. This genesis would assign to the languages under review a descent from the common Aryan, or Indo-European, family. The geographical situation was such as to encourage this belief.

Study of Malay threw light on distribution of mankind.

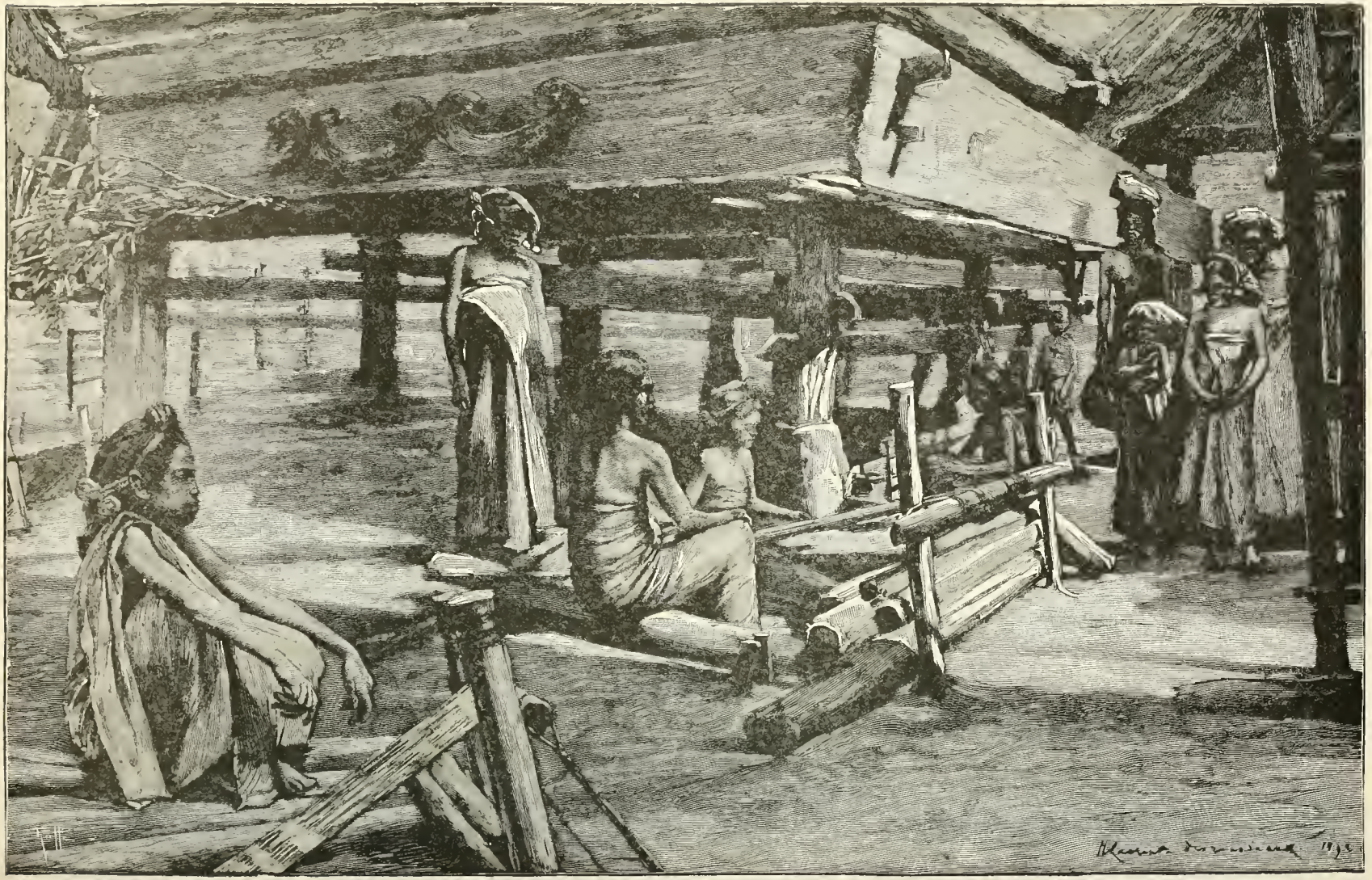
With the development of modern Sanskrit scholarship, however, it was discovered that the Malay vocabulary and grammar could by no reasonable hypothesis be derived from any Hindu original. On the contrary, it was found that the Malay proper and the wider group of languages known as Malayo-Polynesian are all in affinity with that vague but still strongly differentiated type of speech called Turanian. Of these languages—of the character of their vocabulary, idiom, and method of expressing thought—we have already said sufficient in connection with the history of other peoples.

Turanian affinities and features of the language.

The government of Sumatra is in a chaotic condition. Formerly the Malay empire was well established. In the seventh century there appears to have been a Hindu invasion of the country, the traces of which are still plainly discoverable, not only in the ruins of temples and palaces which were besieged and sacked, but also in the people themselves. The Mohammedan conquest of the thirteenth century was a conquest of mind and creed rather than a subjugation of governments and nations. The conquest by sword and fire which marked the career of the Islamite armies in Western Asia was stayed at the borders of the eastern seas; but the missionaries of the Prophet went still further to the island-kingdoms of the far East.

Vicissitudes of Malay government; Islamite conquest.

With the beginning of the present century the ascendency of the Dutch became pronounced in the island. The



BATAK WOMEN WEAVING.—Drawn by L. Desrousseaux, from a photograph.

first visitation of this adventurous people dates back to the closing years of the sixteenth century. By the middle of the seventeenth they had planted themselves firmly in the island and established several factories. From that time it has been the policy of the Dutch colonies in the island to extend their authority over the native race, and to annex as much as possible of the territory. At the present time the Dutch provincial governments are predominant around the coasts, and have for their subjects the better part of the Sumatran population. For about a century Great Britain was disposed to compete with the Netherlands for the dominion of Sumatra, but since the year 1871 the claims of the former have been yielded.

Dutch ascendency in Sumatra; Britain dispossessed.

It is, however, with the native Malay states that we are most concerned. These have monarchical or kingly governments. They are subordinate to the six Dutch administrative residences, and have thus lost to a great extent their native methods and functions.

Subordination of Malay states; ethnic features.

A DUTCH RESIDENCY.

The race character of the Malays is strongly marked, and is nowhere seen in better development than among the native races of Sumatra. The average stature is from four and a half to five feet. The length and the breadth of the skull are almost equal. The cheeks are high and prominent. The jaw is

unusually broad, and the nose flat. The nostrils are large and open. The expression of the eyes is medium, between the Aryan and Mongolian type. That feature has the blackness but not the brilliancy of the Chinese and other Asiatic Mongoloids. The hue of the skin is a brownish copper color, tending to yellow. The hair is a dead black, coarse, and straight. These features are as they appear in men. The women are lower in stature and lighter complexioned. The form of the body is not agreeable, and would, for its want of symmetry, be avoided in art.

More important than these bodily features are the mental traits and ensemble of the Malayan character. The Malays are perhaps the most taciturn and reserved of human kind. They resent the approach and intimacy of any and all. The manner is distant and suspicious and formal—according to social custom. The ceremonial of intercourse is rigid. Coupled with this is an undoubted element of barbarism and revenge. The disposition is bloodthirsty. Here for the first time in our excursion among the races we meet the atrocity of cannibalism; this, too, under the equator, where nature the year around yields all manner of abundance.

Mental traits and manners of the race.

Among the politer Sumatrans, however, who have accepted Mohammedanism, the usage of man-eating is extinct; but the Bataks and other tribes of the interior are not only cannibals, but have a regular ceremonial for the killing and preparation and eating of human beings! Strange that literature, imagination, and even the rudiments of art should coëxist in a race of men capable of practicing so gross and horrible a barbarity as cannibalism!

Cannibalism reduced to a ceremony.

The Malays are not wanting in intellectual power. The faculties of observation are keen, and the ability to learn creditable to the race. They are, however, a people not averse to innovation and to progress. Since the establishment of intercourse with the European nations many sentiments, usages, and habits peculiar to the Western peoples have been adopted or imitated by the Malays.

Powers of observation and bodily capacity.

MALAY GIRL—TYPE.

They are capable of strenuous exertion. We have already remarked their capacity and fearlessness as sailors.

Cruelty and disregard of human life are the chief vices of the race, and furnish the motives of all crime. The indifference to life and the means of its preservation begins with infanticide and ends with the neglect and starvation of the aged. The sick and the crippled are frequently left to perish. Compunc-

Reign of cruelty and vice; piratical habits.

tion of conscience seems to be a moral fact with which the soul of the Malay is unacquainted; he follows the law of desire and passion merely.

Mingled with all this are the social vices of prostitution and indifference to the laws of love. The predominating passion is the desire of gain, and in the pursuit of this all crimes, subterfuges, and frauds are regarded as merely means unto an end. Under this impulse the robber character of the race has been developed. Piracy is regarded by the Malays as not only an honorable but a highly virtuous and heroic manner of life. The returning pirate is welcomed as if he had been abroad on an exploit of chivalry, succoring the weak, rescuing the unfortunate, and laboring for the advantage of the public!

Such an atrocious character would be more consistent among poltroons and cowards than among a people of courage and aggression. The Malay character by the possession of these qualities is rendered still more dangerous. The possession of religious emotions, easily inflamed by zeal and bigotry, also contributes to the formation of one of the worst typical characters to be found among the existing races of men—a character for which the principal apology is that its vices have been greatly colored and exaggerated in Western tradition and fiction.

Unnatural union of courage and ferocity.

CHAPTER CXXXVII.—THE JAVANESE.

WE are now well advanced on our excursion into Malayo-Polynesia. We have already remarked the hydrographical proximity of the countries under consideration. The nearness and similar character of the islands of this great archipelago furnish the presumption of a likeness and continuity of race. The name of Malay empire might almost be applied to the whole region before us, which appears as if it were the remaining highlands of a submerged continent formerly continuous and occupied by a single race.

Arriving at Java, we reach the center, the most important, the most interesting portion of this great maritime dominion. The island may well excite not only the curiosity, but the profound interest of all who would acquaint themselves with the distribution and character of the human race. This interest is emphasized by the fact that this country, though surpassed in geographical area by Sumatra, Borneo, New Guinea, and Celebes, has a greater population than all of them together! The inhabitants of Java are indeed so compact as to present a density hardly equaled by the most populous countries of Europe. In the second place, the great natural beauty of the island, the salubrity of the climate, the variety of products, and its position as the ethnic center of the Malayan race all contribute to heighten the interest of the inquiry and to multiply the elements of instruction therein.

Java the center of Malay empire; its population.

Java may not be included among the greater islands of the world. The total area hardly reaches fifty thousand square miles. This is said of the island proper. Several other surrounding points, par-

ticularly the island of Madura, lift themselves as if to be associated with the principal member of the group. The straits which separate these are in some cases so narrow as to be almost fordable. The total area of the group is between fifty and sixty thousand square miles.

Area of the island and the associated group.

origin, and was aforetime almost a continuous blaze of craters. There are still fully twenty of the summits which continue to smoke and at times vomit from the energy of the internal fires. The range sinks at intervals to no more than fifteen hundred feet above the level, and then falls away into hill-country, wood-

VIEW IN JAVA.—Showing Lighthouse of East Point.—Drawn by Alexandre de Bar.

As for the general structure of Java, we have the same formation which we have already noted in Sumatra. There is a central mountain range lying rather to the south, ranging almost from east to west (for such is the direction of the island), and rising to a height of more than twelve thousand feet above the sea. This chain is volcanic in its

Geological formation; volcanic mountain range.

land, and plain sloping to the level of the sea.

The situation of Java is wholly tropical. The extreme southernmost shore of the island lies under the parallel of 8° 46′ S. The oceanic surroundings, however, the emplacement in the path of the southeast trade wind, and the great elevation of many parts tend to modify

Tropical emplacement; temperature and the seasons.

and vary not only the heat, but all the climatic conditions. The temperature rises on the coast to about ninety-six degrees F. On the mountains a minimum has been observed of sixty-six degrees. The variation, therefore, is considerably greater than in Sumatra and the Malay peninsula—a circumstance favorable to the development of human life and the institutions by which it is made agreeable. There are two seasons in this region, a rainy and a dry. The difference between the two is well marked on the northern and eastern mountain slopes. Particularly does the vicissitude appear in the eastern part of the island. In the western part the change under the turn of the trade wind is less marked.

VIEW OF KRAKATAU FROM SOUTHEAST.—Drawn by Theodore Weber.

Out of the nature of the case the climatic condition is one of great humidity and tropical heat. In the coast regions as many as two hundred and twenty days of the year have been marked as rainy. In the hill-country and mountain districts, for as much as one half of the time, there is rainfall or humid weather.

Humidity and tropical heat the prevailing conditions.

Aridity is a thing unknown in any part of the island. The traveler, in becoming acclimated, suffers little except from the long-continued high temperature. If the night or some particular season should bring a temperature of forty or fifty degrees, the climate might be regarded as one of the most favorable in the world—bating always the strong effects produced in the human constitution by the reäctions of frost and snow.

In vegetable production Java is, without doubt, one of the richest countries in the world. The appearance of the island is that of universal and continuous fertility. The vicissitude of temperature is not sufficient to occasion a fall of the leaves or to mar the universal greenness of the landscape. Nature appropriates for vegetation every spare spot of earth, and the houses and towns are embowered from view by multitudinous leafage and blossoming, suggestive of those poetical dreams of paradise wherewith the poets and seers of antiquity were wont to solace their imaginations.

Luxuriance and abundance of vegetation.

FOREST AND RIVER VIEW IN JAVA.—Passage of the Benangan.—Drawn by G. Vuillier.

The coasts of Java, like those of Sumatra and the Malay peninsula, are lined with thickets of mangrove. Palm trees and lotus abound; bamboos and tall and silvery grasses, unknown in the temperate zone, rise and flash on the vision. On the higher levels the heavy forests of rich and valuable woods prevail. The great product of the island, particularly in the coast districts, is rice. Java is the rice garden of the world. It were vain to approximate the rate of yield or the excellence of the grain. In the alluvial parts of the island are sugar plantations, orchards of cocoanuts, cinnamon groves, and fields of cotton. To this, in the upper region, must be added Indian corn and other cereals peculiar to more temperate zones. In fact, the yield of the soil is so abundant and varied as to surpass the reasonable wants of men. The coffee plantations and tobacco farms are of themselves almost sufficient to support an empire.

Various growths and products of the island.

We may pause in this connection to note the natural development of the Javanese race. The island is essentially agricultural. If the doctrine of *laissez faire* be good for anything among the nations, then that principle should be here exemplified. The Javanese race has followed the natural lines of evolution. They are agriculturists par excellence. The great mass of the people support themselves, flourish, and we may say are happy by the products of the soil. The arts of cultivation, moreover, have followed the suggestions of nature. Of all the Asiatics, only the Chinese and Japanese have succeeded as well as the native races of Java in developing agriculture as the great fundamental industry of the island.

The Javanese race the result of a natural development.

Out of the nature of the case there is here a vast and profitable overproduction. By this is not meant overproduction in the sense invented by the manipulators and falsifiers of economics in Europe and America, but simply the production of a vast overplus for the supply of the wants of others. Out of this would arise the suggestion of commerce as the second great pursuit of the people. It is precisely here that foreign influence has come in to appropriate the advantages which would otherwise accrue to the native race.

Overproduction entices foreign traders.

Java is a dependency of Holland. It might well be called Great Holland, for its area is four times greater than that little Holland bordering the North sea. We can easily perceive in the relations of the two peoples the same facts which have been so many times illustrated in the far-reaching policy of Great Britain, whereby she maintains her commercial, and if her commercial, then her political, ascendency among the nations.

Great Holland and Little; animal life of Java.

If we glance for a moment at the animal life of Java we shall be impressed, first of all, with its general likeness to that of Sumatra, Borneo, Malacca, and the southeasternmost parts of Asia. True, there is a differentiation by specific departures of the animals of Java from those of the Indo-Chinese peninsula; but the difference is not so great as to be defined as generic. A few species of Javanese mammals are peculiar to the island, and not a few belonging to the continent are wanting; but on the whole there is continuity and identity. Here the two-horned rhinoceros of Sumatra is not found, but the one-horned species of Cambodia is abundant. The royal tiger holds his place in the woods and mountainous regions, and is reckoned the most formidable of beasts.

The higher primates are plentiful. The flying lemur is found here as in Sumatra. The rodent animals abound, and, indeed, the abundance and variety of animal life correspond everywhere to the richness and diversity of vegetation. A hundred and seventy species of Javanese birds have been enumerated. Many also fecund in venomous reptiles and insects. It would appear that the same force in nature which is capable of putting the concentrated heat into cayenne pepper asserts itself in the fangs and stings of cobras, mosquitoes, and hornets. The concurrent presence of these two

Analogy between qualities in plants and venom in reptiles.

ROYAL TIGER DYING.—Engraved by Pearson.

of these are marked by the most brilliant plumage. Many are edible. Many others, such as falcons, owls, and crows, are birds of prey.

It is, if we mistake not, one of the peculiar analogies of the natural world that the same region in which spices, fragrant barks and seeds of plants, pungent herbs, and the like, are produced, is classes of facts in different parts of the world is too regular and constant to be accepted as an accidental circumstance in the administration of nature. In Java there are more than twenty species of venomous reptiles, dangerously coiled about the roots of cinnamon trees or hidden in spice thickets—fatal to man and beast.

It were not far from correct to regard Java as one of the best of all localities from which to study the peculiarities of the Turanian languages. The speech of the natives of the island is known as Javanese. There is also another native tongue called Sundanese, spoken by the people of the district of the Preanger Regencies and in the island of Bantam. There is also a third speech called Madurese, which is the tongue of Madura. These three constitute a group which we may regard as a single tongue with dialectical differences. Javanese itself is based on the same radical with Malay. The two are separated by a departure not wider than that which divides Dutch from English.

The three languages of Java; kinship to Malay.

We have already noted the Turanian peculiarity of using different forms of speech for different social and official castes. Traces of such usage may be found in all languages. "I will *thee* thee and *thou* thee, thou villain," said one English bigot to another, in contempt for a certain form of address. The distinctions of German and French for the family speech, the language of familiarity, and the language of dignity and reserve are well understood. Perhaps such peculiarities are the slight remaining traces of an aboriginal and barbaric method which has prevailed among all races at certain stages of development.

Prevalence of caste-forms of speech.

In no other tongue are caste forms of speech more clearly marked than in Javanese. First of all, there is what is known as the *basa kraton*, or language of the court. Of this the vocabulary and idiom are understood even by the common people, but the court phrases, forms of address, and, to a large degree, the vocabulary are forbidden to others than members of the court. The kraton is a sort of linguistic plum which may not be tasted by other than noble and official palates near the throne. After this there is the *basa kavi*, or *kawi*, or literary language, reserved for the poets and scholars. Next comes the *basa madja*, or middle speech, belonging to the upper classes of society, but spoken freely as a sort of lingua franca among equals. Next follows the *basa noko*, or speech of command, used by the superiors in addressing inferiors. Finally, there is the *basa krama*, or humble speech, used by the lower class in addressing those above them. In short, there is a linguistic stratification corresponding to the social castes and official orders of the people.

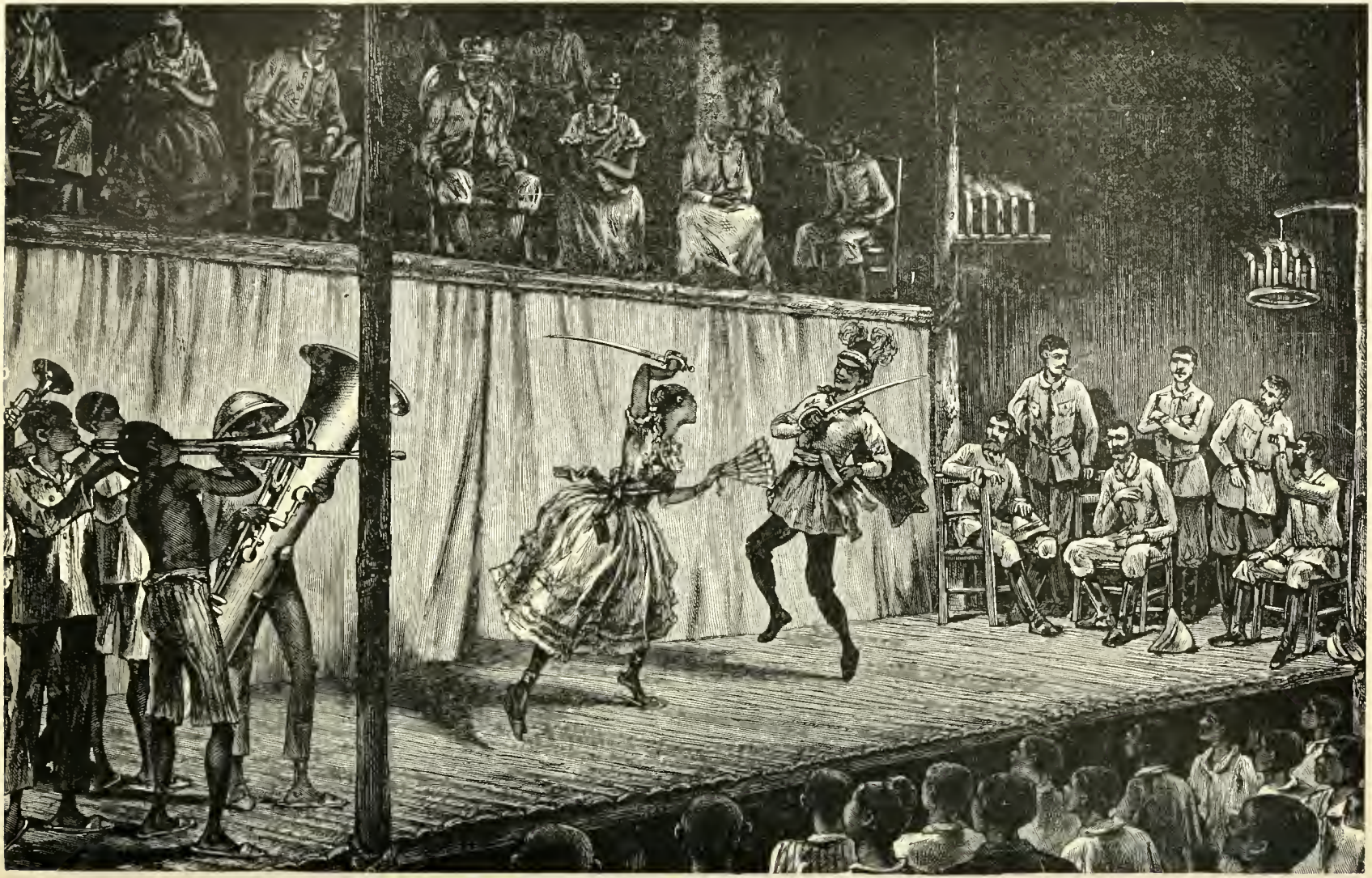
Basa kraton, basa kavi, basa madja, etc.

All these forms of speech are parts of a common language. The peculiarity is that the several parts, though understood by many or all the people, are reserved for respective classes who have a prescriptive right to use them. It thus happens that intercourse involves the knowledge of what we may call two languages. For if the interlocutors be of different ranks they do not use the same vocabulary in expressing the same ideas.

Practical results of kind-speech; other dialects of Java.

These peculiarities appear in Sundanese and Madurese the same as in the language of the mother island. The alphabet of Javanese consists of twenty consonantal characters. To these are added six vowels. But the latter hold a subordinate place, and may be omitted in writing. The intercourse of the natives, particularly with the Hindus and Arabs, has added certain additional characters and marks which have been found necessary or convenient in the spelling of foreign words. In this particular the influence of the Mohammedan learning is plainly discoverable.

Of grammatical properties the Java-



JAVANESE DRAMA.—Theater of Moros-Moros.—Drawn by Dosso, after a sketch of Montano.

nese, properly speaking, has none; that is, such properties are not expressed except within narrow limits, by inflectional changes. Gender and number are indicated by the affixing of pronominal adjectives to nouns, as if we should say horse-she to signify a mare, or pheasant-he to signify a cock. In the matter of case there is a symptom of inflection denoting the possessive. For the rest, the language is grammarless. Verbal action for the present is made into past tense by prefixing some word signifying past or done, or already. A like device indicates the future.

Absence of grammar; gender forms and tense of verbs.

As a rule, the parts of speech are interchangeable in office; noun for adjective; adjective for verb. But this law does not hold with such universality as in the case of the languages of Indo-China and China Proper. Looking carefully at the Javanese vocabulary, we find the same specific intensity and generic deficiency which we have noticed in other Turanian languages. Each kind of tree, each variety of bird and reptile, each kind of metal and animal has its own specific word, and sometimes more than one word to denote it, while for the ideas of tree, bird, reptile, metal, animal, etc., there are no words at all. The power of abstraction in the Turanian mind seems to have been paralyzed at the stage of intermediate development. As a rule, the languages of this family of mankind are wanting in generic terms.

Specific intensity and generic deficiency of the language.

Javanese is not poor in literary production. The native mind has been directed into two channels; the first vernacular, and the other foreign. The subject-matter of the literary product of the race has been derived in part from the home resources of the island and in part from imported materials. We have noted above the facility of the Malays in adopting and imitating the works of other peoples. This is true in their literature as well as in their invention and practical arts. The language has clearly a large literary capacity. This is shown first in the production of what is known in native speech as *babads*, or histories. These have the form of chronicles, and rarely if ever rise to the level of historical generalization and deduction.

Literary evolution in Javanese; the babads.

Next to their chronicles the Javanese authors have shown their strength in the composition of dramas. Such productions have little of the variety and philosophical depth exhibited in the dramatical literature of Europe. The Javanese plays are intended to please rather than instruct—to amuse the auditors with facetiousness and grotesque situations. We shall find these features of literary art recurring throughout all the countries of Eastern Asia. To the plays we must add the fables which have something of the spirit of the like productions in Sanskrit and Greek.

Dramatical productions and fables.

Religiously, the thought of the race was turned first to Buddhism as a faith and philosophy. Many of the oldest books in Javanese are on such subjects. There are also treatises on astronomy and such mythical branches of pseudo learning as alchemy. The readiness of the race to borrow from abroad may be noted in the material of nearly all the plays as well as the religious and philosophical books. The Mohammedan epoch brought with it the usual mass of philosophical and mythical opinions. Javanese learning opened to receive all this; and romances, homilies, stories

Influence of Buddhism and Islam on letters.

like those of the *Arabian Nights* and many other Perso-Arabic forms of composition, were attempted.

From language and literature we pass on to consider the industrial and fine arts.

Growth of Javanese race in the present century.

First, let us note the unusual progress of the population as such. Few states of Europe have shown in this respect a larger and steadier growth. Estimates are in existence showing the population of the island in the last quarter of the eighteenth century to have been but little more than two million. The estimate for 1815 showed an aggregate of more than four and a half million. By the middle of the century the total had reached about ten million. At the present time the Javanese, including the Madures, hardly number fewer than twenty million souls. This increase points unmistakably to an industrial habit and a form of life favorable for the maintenance of population and the development of the civilized estate.

In the mechanic arts proper the Javanese are superior to all other peoples of Malay extraction. Labor in the shops and factories and fields of the island has been almost as much differentiated as in the countries of Europe, excepting only those of the first rank. In our note of these industries—bearing always in mind that the great fundamental pursuit of the islanders is agriculture—we may remark, first of all, the skill of the Javanese smiths and metal workers. The fabrication of weapons absorbs a large amount of skilled labor. The Javanese short sword, with its wavy blade, called the creese, or kris, has been remarked among all peoples where the Malays have journeyed; for all men and youth of the race are expected to wear one or more of these dangerous weapons. The making of such blades is an art requiring the highest skill. The swords of Damascus are hardly of superior workmanship with respect to either the quality of the metal or the beauty of the engraving.

Javanese superior to other Malays in art; the creese.

The goldsmiths and coppersmiths of the Javanese cities produce much elegant work. It is all characterized by the quaintness of pattern and curious workmanship of the East. Another branch of art in metal is the making of musical instruments of silver and brass. These are of fine quality, comparing favorably with like artisanship from European or American factories. Pottery is produced in abundance, but is not of the finest quality. The Javanese wares are like those of India in finish and analogous to the same in design, but are inferior to the elegant work of the Chinese.

Skill in precious metal work; the potteries.

Of those arts that lie near to the people, the most important are the spinning, weaving, and dyeing of fabrics. Such pursuits are always common in a country of great agricultural productiveness, and more particularly in such as produce cotton and silk. We do not here speak of the manufacture of fabrics in great factories for exportation to foreign lands, but of the private and local making of such stuffs for domestic uses. Nor is there any form of industrial life more beautiful, more promotive of a healthful, physical, mental, and social constitution than the practice of those time-hallowed handicrafts by which the immediate wants of the human body are supplied.

Manufacture and coloring of fabrics.

The Javenese are peculiarly fond of variegated colors. The art of dyeing is developed to a degree of much excellence. The colors of fabrics are produced in the first place by using threads of different dyes in the European man-

ner. These are skillfully woven so as to produce not only stripes and regular figures, but also birds and beasts and flowers. Another method, not practiced in the West, is the covering of the web to be parti-colored with a ground of wax, leaving exposed only such figures as are to receive the dye. The cloth thus prepared is dipped and colored. The wax being removed the design appears in colors, leaving the remainder of the fabric as it was. The preparation of such goods is tedious, for each color must be laid on by a separate process. The cost of the completed web is so great as to put it beyond the reach of any but the noble and the wealthy.

JAVANESE HOUSE IN SUBURBS OF BATAVIA.—Drawn by De Molins.

If we advance to architecture, we find what is common throughout Southeastern Asia and the archipelago, namely, a peculiar lightness and unsubstantiality about the common buildings. The homes of the people are so built, and at the same time a permanence, durability, and greatness have been attained in the public edifices, which seem to be held in an entirely different estimation from those supplying the common wants of man. The Javanese may be regarded as among the greatest builders of the East. As early as the first contact of Europeans with the island the art of shipbuilding was practiced in a manner to surprise the adventurers from the West.

Character of the private building of the Javanese.

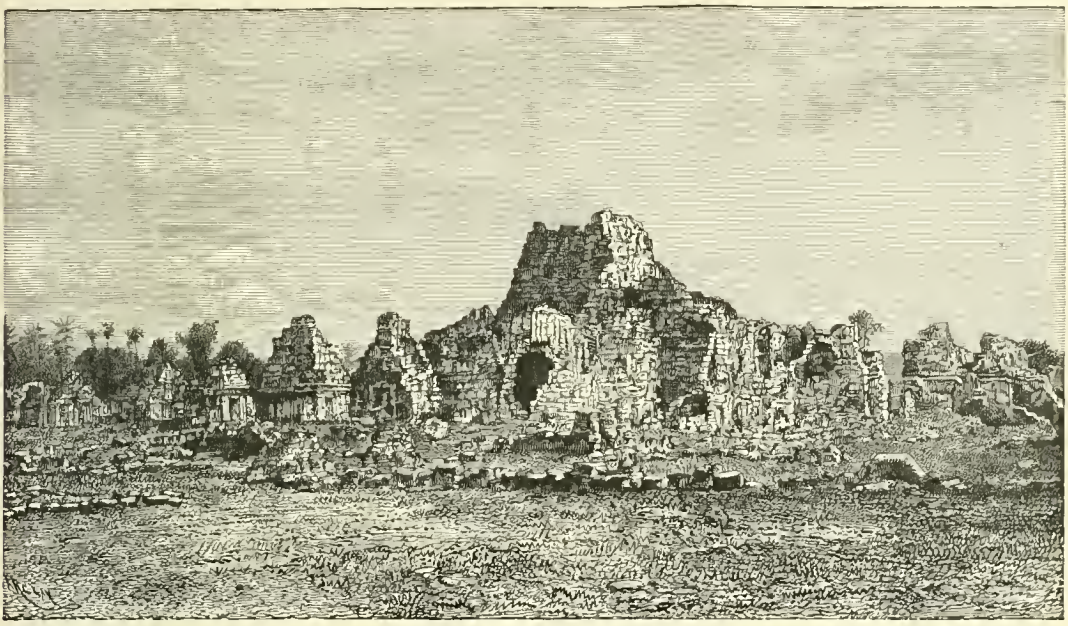
Of the public architecture the island presents an abundance. This, too, is of as high a character as almost anything found in the Orient or in the world. It is clear that in the building of palaces, temples, and mosques the Javanese have excelled, even from an unknown antiquity. The country abounds in ruins of a kind that attest unmistakably the architectural skill of prehistoric builders. Throughout the central and eastern parts of Java, and even as far west as Bantam, the remains of such works are scattered; but in the Sunda lands they seem to be absent.

Magnificence of the greater architecture.

We have not here the space to consider these antiquities in extenso, but

must content ourselves with the notice of one of the most famous, that of Borobodo, or, in the newer spelling, Bara-Budur. It were not far from correct to say that this is the most interesting and astonishing relic of human workmanship in the whole world. The structure has been in ruins since it became known to Europeans. It lies on the right bank of the river Pragal, one of the southern streams of the island. The site is that of a hill lifted by nature about a hundred and fifty feet above the surrounding plain. The formation is volcanic. The rocks which were used by the workmen were largely of this origin.

Temple of Bara-Budur; features of the structure.



RUINS OF BARA-BUDUR.

The general design of the architects was to use the hill as a sort of ground plan for the whole structure. The elevation was first cut into a square terrace, measuring four hundred and ninety-seven feet on each side. From this outer inclosure the structure arose, terrace after terrace, to the summit. The square design was preserved throughout. The first terrace above the primary was three hundred and sixty-five feet on each side. It seems that the whole building, which began from the bottom with the peculiar, massive, and elegant architecture of the period, was a unit in plan and structure, rising as if it were a single edifice to the summit, where it was crowned with a dome, or cupola, fifty-two feet in diameter. This master dome surmounted and dominated many others less pretentious round about. The structure within was supplied with innumerable niches. One circuit of the wall contained of these more than a hundred, in each of which was set an image of Buddha. The lotus throne, cut from single blocks on which such effigies were mounted, are still in place.

Space forbids an elaborate description of this wonderful ruin. Suffice it to say that according to the judgment of Wallace and other competent antiquarians, not all the labor and art bestowed in the construction of the pyramids of Gizeh could equal the prodigious expenditure

of human genius and skill in the erection of this great Hindu-Brahmanical temple of Bara-Budur.

Other ruins also of almost equal vastness are found in the island. Among the principal of these are the remains of the temple at Brambanam. Here the ground plan shows five concentric parallelograms, the outer one of which is a quadrangle, measuring five hundred and ten by five hundred and forty feet. This also rises by a succession of terraces, crowned in the center with what seems to have been the real shrine of the deity. Around this, in the case of the temple of Brambanam, grouped within the outer parallelogram, have been discovered the remains, or ground plans, of no fewer than two hundred and ninety-six smaller temples! No such mass of structure exists, if we mistake not, anywhere else on the surface of our globe.

Ruins of Brambanam and of Gunong-Pra.

On the mountains of Gunong-Pra another ruin of like kind exists. This also is quadrangular. From the outer square fully a thousand steps reach up to the central cupola. In many places throughout the island the outlines or relics of similar structures are found. They bear upon them the marks of a science and architectural ability equal to the greatest displayed by mankind. All such structures are laid in their ground plans with scientific exactitude to the four quarters of the compass—agreeing in this particular with the Egyptian pyramids.

As to the epoch at which these magnificent temples were erected, no certainty has been reached. They appear, judging by their character and the remains found therein, to have belonged to a period of religious compromise between Buddhism and an older Brahmanical faith. In general, the architecture has a Hindu caste, and it has been the wont of antiquarian inquiry to refer the Javanese temples to an Indian origin; that is, to assert that the skill requisite to their structure and the thought and energy displayed therein were probably derived from Hindustan at a period at least as remote as the beginning of the common era.

Uncertainty of the epoch of great building.

Undoubtedly many traces of similarity in design and structure may be found between the Javanese ruins and the corresponding remains in India. But is it not possible that such likeness is delusive in the deduction of the derivation of the former from the latter? In making such deduction are we not, probably, repeating the common error of mankind in dealing with concomitant phenomena; namely, the reference of the one to the other as an original? Time and again the learning of modern times has had to correct itself in this particular. Things alike do not imply, of necessity, or even probability, the derivation of the one from the other. The significance is rather that of the deduction of both from some common source. In the case before us, why should we not as well declare the architectural splendor of India to have been a derivative from an older culture found among the Javanese? For ourselves we do not presume to decide a question thus obscured and hidden among the mysteries that cloud the early movements and developments of the human race.

Question of priority between Java and India.

The remains of the Javanese temples are by no means unadorned with æsthetic skill. On the other hand, they exhibit in almost every part a respectable or even high development of artistic ability. The halls and façades are embellished with sculptures that would do

Artistic adornments; epigraphical antiquities of Java.

MOSQUE OF SOERABAIJA, BATAVIA.—Drawn by A. de Bar.

credit to the classical age of any country. Sad it is to note, however, that here, as in Greece, the art skill of the ancient race has fallen away until at the present time Javanese architecture is hardly deserving of the name. The modern builders compare with their great prototypes as feebly and ridiculously as do the Albanian or Suliote stonemasons who tumble and break the classical marbles of the Acropolis or convert the ruins of Parnassus into a cow-house over the oracle of Delphi!

EMPEROR OF JAVA IN GRAND COSTUME.
Drawn by Bida.

It is not needed that we should systematically present the artisanship and technology of the Javanese since it corresponds so nearly and generally with the typical work of the Malay race. The antiquities of the island present not only the ruins of great building, but also a great variety of inscriptions done on stone and copper. It is not impossible that in such works, were they well deciphered and redacted into the languages of the West, there might be found hidden a lore and history modifying many of our views respecting the early races of men and the elementary conditions of civilization. Such work has indeed been attempted, but has not thus far been successful. Collections, however, have been made and preserved upon which the scholarship of the future will doubtless be expended.

Java is a dependency of Holland. Of the governmental condition of the island we know but little down to the time of the Hindu conquest of the country, in the eleventh century. The reader

VIEW OF OLD BATAVIA.—Drawn by De Molins.

must bear in mind that this aggression was Brahmanical rather than Buddhistic; for Buddhism had by this period failed in the land of its origin, just as Christianity had failed in Palestine. The Hindu conquest, therefore, whatever it was, did not carry Buddhism with it.

Political and governmental evolution.

Two centuries after this Marco Polo visited the island and witnessed the unabashed cannibalism of the natives. In the fifteenth century the Perso-Arabic evangelists of Islam came into the island and converted the Javanese to the faith of the Prophet. These movements are mentioned merely to show the shifting and variable character of the native government which was doubtless aforetime an empire after the common Turanian type, an empire in its highest expression, with under kings and district chieftainship. At the present time the government of the island is administered from the capital—Batavia—and from the other Dutch residences established by the home authorities of Holland. Beyond these desultory facts we need not dwell upon the native constitution or the laws which the foreign domination has supplanted.

Religiously, the Javanese are Mohammedans; but the faith of the Prophet does not universally prevail. We are able to see through all existing conditions down to the original paganism of the race. Superimposed on this there was, first of all, Brahmanism, which came with the Hindu conquest. This in its turn was supplanted or modified by Buddhism. There was an epoch of Buddhistic Brahmanism which seems to have satisfied the national spirit and to have been coïncident in time with the great buildings described above. After this came Islam. The Mohammedan missionaries carried the day. The upper classes of Javanese society in particular accepted the Islamite creed and practice; but the more barbarous tribes of the interior remained under the dominion of the older superstitions.

Islam rises over the débris of former religions.

Meanwhile, within the present century, efforts have been made to introduce Christianity. In the eastern part of the island missionary stations have been established and have received the encouragement of the Dutch government. The movement, however, has been attended with but little success. The first translation of the Testament was confiscated and destroyed. More recently the work has been attended with omens of success. But the Mohammedan domination is complete, and the influence of the priests extends to all classes of society. It were not far from correct to say that the mosque of the Javanese city or town represents at the present time the dominant institutional force in the island.

Small success of the Christian missions in Java.

Ethnically, the Javanese present the Malayo-Turanian type. The complexion is a brownish yellow. In the interior of the country the olive hue prevails over the yellow. The skin is more deeply dyed than in almost any other division of the Malaysians. The eyes are black or lusterless brown, and the hair is the same color. We note in this feature that coarse, long, straggling characteristic which recurs in so many varieties of the Turanian family. There is also the prevailing peculiarity of beardlessness.

Ethnic features and defects of the Javanese.

As to stature, the Javanese are from four and a half to five feet in height. In some of the features there is an approximation to Indo-European qualities. This is noted in the nose. Though the nos-

trils are wide, the organ itself is not so much flattened as in the case of the Sumatrans and the Malaccans. The mouth, too, has a more European character. The lips are thick and prominent, but not to the degree of ugliness or animality. The chief defect in the person, not only of the Javanese, but of all the Malays, is the want of symmetry and development in the bodily parts. The Malay head and face are much better than the rest of the body. There is a peculiar lankness in some parts which an artist might mistake for starvation or deformity. This is true of the arms, but more particularly of the legs. The thighs instead of being rounded, muscular, symmetrical, are flat, hollow, and lank.

JAVANESE TYPES AND HEADDRESSES.
Drawn by De Molins.

The same want of perfect development appears more strikingly about the breast. This part of the body in men is wanting in the manly fullness and muscularity. The thorax appears to suggest the skeleton rather than the perfected form. The breasts of the women lack the fullness and beauty which are characteristic of the best races in their highest estate. The female complexion is lighter and more golden than that of men. In the higher classes it is a beautiful yellowish bronze, which may well be admired by the civilized standard. The women are lower of stature, smaller of person, than the men—more delicate, but like the men, lacking in perfection of form.

In moral qualities the Javanese are undoubtedly superior to most other divisions of the Malay race. Their principles and theories of conduct, however, could by no means be approved by the standards of true ethics. Revenge is admitted as a proper motive of conduct. Treachery and deceit have not yet been eliminated from the common practices of the people. It does not appear that the morality of the West has greatly influenced the natural dispositions of the race. As to Mohammedanism, that faith, though it strongly combats certain forms of vice, has not very favorably affected the characters of the peoples who have accepted it. As for Christianity, as the same has been exemplified in the colonial establishments of the English-speaking and German-speaking races, the less attention given thereto the better for the reputation of those who profess and propagate, but do not practice, it.

Superiority of the race in morals to other Malays.

Finally, we may note what has been the manifest decline in the spirit of the Javanese people within the historical period. It is clear that the races of mankind demand independence as the prerequisite of their best development and the maintenance of their power. It is manifest from tradition and the historical

Decline in the race spirit of the Javanese.

This spirit is no longer exhibited by the people. Though they have continued to multiply, they have at the same time become docile, subservient under foreign rule. Doubtless the mild manner of the people hides a measure of duplicity and smothered revenge. For these qualities are inherent in the Malay

Easiness of maintaining the Dutch ascendency.

JAVANESE CUSTOMS.—RUNNING AMUCK.—Drawn by D. Molins.

conditions present in the island that the Javanese were formerly a race of great vigor; that they were warlike, we have abundant reason to believe. We may consider them in the early centuries of our era as resisting most strongly the aggressions of so powerful a people as the Hindus. At a later period they evidently recovered their independence, yielding rather to the insinuation of Islam than to the impact of force.

race. The Dutch government, however, has little trouble in maintaining its ascendency. The millions of natives, simple and industrious in habit, sober in the matter of drink, not addicted to opium, yield a ready obedience to the foreign rule, though, doubtless, by so doing they lose from generation to generation a portion of their ethnic vigor. The force of the weaker race is sapped by the stronger.

CHAPTER CXXXVIII.—THE BORNEANS.

THE island of Borneo, largest, though not most populous, of Malaysia, is equally balanced on the equatorial line. Round about lie the China sea, the Java sea, and the strait of Macassar. The northern extremity reaches as high as seven degrees north, while the southern extreme is under the parallel of 4° 20′ S. Its extent from west to east is nine degrees of longitude, reaching from the one hundred and ninth to the one hundred and eighteenth meridian. Next to Australia, Borneo competes with Papua for the second place in area among the islands of the world. It is centrally situated in what is called the East Indian archipelago, and is sufficiently defined by water areas to give to it not only an independent geographical character, but also a people of distinct ethnic characteristics.

Geographical situation and extent of Borneo.

All of these island empires are the remaining highlands of what was once a continuous continent from Indo-China to Australia. Borneo, like the rest, is held up by mountainous elevations. One great chain, extending from northeast to southwest, supports the western area, while another chain, shaped like a boomerang, breaking off centrally from the first, running in a southeasterly direction and thence west of south, supports the remainder of the island. In the angle thus formed lies about one half of the land area of Borneo, and here are found the principal rivers.

Mountain ranges and support of the island.

The coast line is smooth throughout the whole periphery, with only occasional and moderate indentations. Nowhere is there seen that jagged and in-eaten condition of the shore which is the fundamental condition of the commercial life. This smoothness of the coast line is to be explained by the alluvial character of the maritime parts of the island. These parts are of very recent formation. The broad, low shores bordering the China sea have been formed within the historical period—perhaps not wholly by alluvial deposit, but in some measure by the sinking of the ocean or correlative rising of the land areas in this region.

Recent formation of the coasts.

One of the first considerations in estimating a given country as an abode of man is the climate. In this respect nature appears to a degree capricious. There is no absolute calculus which can be laid upon the continents and islands of the world to determine their climatic character. We should expect in Borneo one of the most oppressive climates in the world. Lying under the equator and washed on every side with tropical seas there would appear to be here established the conditions of greatest heat and humidity.

Tropical position; expectation of heat and humidity.

One of these conditions does exist, and that is moisture and precipitation. There is no climate more humid than this. The number of rainy days in the year —that is, of days in which rain falls in the form of showers or continuous nimbus —approximates three hundred. It is rare that in any part of the island the country is unvisited at some time within the day with a dash of rain. In the

Excessive rainfall, but moderated temperature.

BORNEAN LANDSCAPE.—River View.—Drawn by G. Vuillier, from a photograph.

rainy season, extending from November to May, the clouds thicken and the outpouring is many times like a deluge. Wind and thunder accompany the storm, and the activities of the people are greatly impeded by the recurrence and continuation of the tornadoes.

In the other respect, however, that of heat, the island is gratefully disappointing. Though it can never be called cool, on the other hand, it is never excessively hot. In this respect the country compares favorably with Malacca, Sumatra, and Java. The range of heat is never so high in Borneo, never so trying to the constitution, as in the islands just named.

TROPICAL ASPECT.—On the Nagara.—Drawn by G. Vuillier, from a photograph.

One of the reasons of this moderation of the temperature is to be found in the extent and configuration of the mountain ranges. The country abounds in highlands and mountains. In many parts these are broken into isolation. No other country presents a greater number of peaks separated from any continuous chain. The land area is thus rendered sloping and variable. The action of the sun is in this way diminished in its direct effect; the cloud-shadow is on the landscape, and the position of the principal ranges is such as to promote the circulation of atmospheric currents. The general trend of the mountains is from the northeast downward to the southwestern plains. The greatest elevation in the island is that of Kini-balu, which attains a height of more than thirteen thousand five hundred feet.

Causes of alleviation of heat; extinction of volcanoes.

Another respect in which Borneo differs from the traveler's anticipation is in the matter of volcanoes. We have seen the frequent occurrence of this feature of nature in the other islands of the Indian archipelago. It appears that formerly the peaks of Borneo were also volcanic, but at the present time no active crater is found in the island. The extinct mountain cups, however, are still there, filled with water, converted into lakes.

The thermometric measurements differ but little in various parts of the island, and the range of fluctuation in any given locality lies clearly within twenty degrees. There is in fact very little change in season or atmospheric condition throughout the year. The sun on high swings back and forth from tropic to tropic, varying but little the solar angle, and the temperature of the surrounding seas is almost uniform. The highest range registered in the island is rarely ninety degrees F. The lowest range is about seventy-five degrees. The human constitution under such climatic environment suffers no vicissitude, but bears along on a continuous plain of low tropical conditions, not only throughout one year, but from the birth to the death of the individual.

Thermometric range; effects on human constitution.

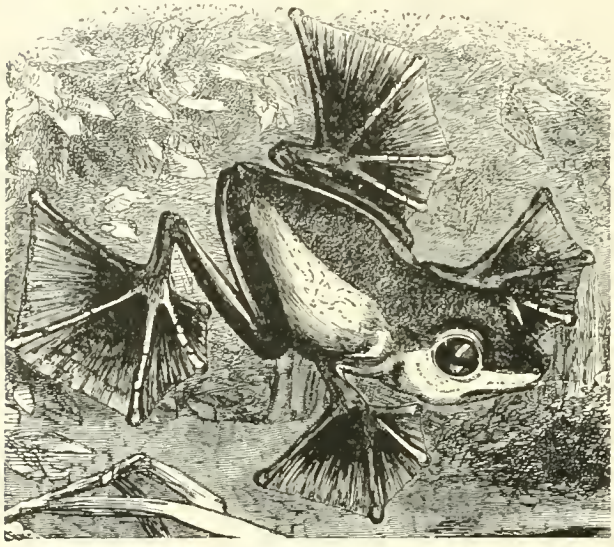
CABBAGE-PALMS.

It is scarcely needed to refer to the abundance and variety of the vegetation. This extends from the tropical thickets of the alluvial shores to the tremendous forests of the interior of the island. There is hardly another region in the world richer than this in timber production, whether it respects the variety or the value of the woods. Here grows the tremendous tappan, with its palm-like coronal, regarded as the royal wood of the island; for out of it the nobles

Abundance of vegetation; variety of tree growths.

COMBAT OF DYAK WITH ORANG-OUTANG—Drawn by A. de Neuville, after Wallace.

build their houses. Here also springs the ironwood, of almost as firm a fiber and heavy as the lignum-vitæ. The trunks of this tree, strong and imperishable, are shipped to foreign lands, and the traveler may see them in the rustic colonnades of Chinese houses. Here the palm and cocoanut, the fan tree and the caoutchouc, the cinnamon and the betel nut flourish in profusion. Nearly all of those rich and odorous barks and blossoms which the desires of men have discovered and made into



FLYING FROG.
After Wallace.

articles of commerce grow wild in the groves and thickets of Borneo.

So also of tropical fruits. Of these the abundance and variety are unsurpassed. Not only the trees and shrubs yield perennially, but the earth sends forth its abundance of roots and bulbs and succulent herbs. The great staples, sugar, tobacco, pepper, and cotton are limited only by the rude industry and enterprise of the islanders. To all this we must add an array of flowers hardly surpassed in any other region of the world.

Tropical fruits and other products; mineral deposits.

With this wealth of natural gifts we must also include the unsurpassed mineral deposits of the island. These embrace gold, platinum, quicksilver and its ores, copper, tin, iron, antimony. There are also sulphur beds, deposits of rock salt, quarries of marble, mines of coal. In several districts diamonds are found, and other varieties of precious stones. The resources of the island in these respects have not been fully ascertained. The imperfect skill of the Dyak miners has left the mineral wealth of the country undeveloped; it lies as if awaiting the energies of a more progressive race.

At the head of the animal life of Borneo stands the orang-outang, or man beast. The creature has his native haunts in the low countries belonging to the Dyak populations. There seems thus to be established between Borneo and Sumatra — the only other native habitat of the orang — a faunal relationship. The apes of the island are large and highly developed. Here is found that semnopithecus, which has so much interested the naturalists.

Higher quadrumana and carnivora; other animals.

The carnivora of Borneo are not great or ferocious. It is doubtful whether the royal tiger has ever been seen in the island. Here, however, the Malay bear is found; also the panther, and other of the smaller feline animals. The rhinoceros may be seen by the estuaries of rivers and in the muddy thickets of the eastern coast. The elephant seems not to have been transplanted, though the forest is almost identical with his native haunts. Wild swine are so numerous as to annoy the settlements. To these we may add several kinds of deer and the usual abundance of the smaller tropical animals.

Tendency of animals to flight; the lemur kind and insects.

One of the peculiarities of all the regions which we are here traversing is the tendency discoverable in the animal kingdom toward the faculty of flight. Within the limits of Malaysia all the flying animals, whether lemur, cat, squirrel, or frog, are found — a circumstance the nature of which naturalists have not explained. Of insects, Borneo is one of the most prolific regions in the world. Many of these are inimical to the peace of the inhabitants, dreadful to the traveler, a positive impediment to the development of a civilized life. As if to compensate for the annoyance of her leeches, her biting flies, her fire ants, and stinging insects, nature has adorned and decorated them with a beauty of colors and an elegance of form that might almost reconcile the human being to their existence.

SIBON MOBANG, CHIEF OF CANNIBALS.
Drawn by G. Vuillier.

In the midst of these surroundings the complex populations known as Borneans live under the easy conditions of nature. The ethnic problem is not plain in the case of the inhabitants of this great island; for several races have contributed to people it. Of these the division known as the Dyaks are most numerous, and at the same time the least civilized.

Complexity of the Bornean populations.

But the Malays also constitute a large and important element in the population of the country. So also the Chinese; the Bughis, or Buginese, of Celebes; the Javanese, and other foreign elements.

All of these are regarded by the Dyaks as aliens, but in the case of the Malay population the compliment is returned. The latter regard the Dyaks in turn as a worthless, aboriginal residue, to be trampled under foot and hated. The sentiment with which the dominant race looks upon the Dyak population might remind the reader of the opinions and practices of the American Indian administration respecting our native nations!

TRING, A DYAK IN WAR COSTUME.
Drawn by G Vuillier.

It can not be doubted that the Dyaks are the aborigines of Borneo, and that the Malay population has come in by migration and conquest. The Malayan part of the country lies to the north; but there is no well-marked geographical separation between the different peoples of the island. The whole population numbers perhaps somewhat more than two million, the distribution being peculiarly sparse as compared with the dense communities of Java.

Dyaks the aborigines; an offshoot from Malay stem.

Linguists and ethnologists have sought diligently to effect a proper classification of the Borneans and their language. The result of this has been the fixing of the Dyak stock as an offshoot from the Malayan division of mankind. The hypothesis is borne out by what little is known respecting the Dyak languages. The aboriginal population has no doubt been in possession of the island for a very long period, whereas the Malays and other immigrant peoples have come in, we might say in the manner of the Danes invading England and settling there.

Of the Dyak language no systematic exposition has thus far been made. Dutch and American missionaries have succeeded in turning the Bible into the rude tongue of the islanders, but its grammar and idiom have not been well determined. The case presented is much like that of our Western Indians. The Dyaks, as a nation, include fully forty different tribes, each having its own dialect and tradition. The divergence of speech is so considerable that, as a rule, the men of one tribe can not understand the language of another tribe. Meanwhile the Malay speech, particularly along the eastern coast, has gained upon all the aboriginal tongues, and has been

Dyak language; encroachment of Malay on native dialects.

accepted by the Dyaks as a lingua franca, greatly to their advantage. In the isolated districts of the island, however, the Dyak tongue may still be found in a form quite pure, and the difference between the language as thus spoken and Malayan as pronounced in Java, Sumatra, or Malacca, is so great as to make Bornean a separate speech.

PRINCE IMPERIAL OF KOUTEI—TYPE.

SULTAN OF KOUTEI—TYPE.

Drawn by G. Vuillier, from a photograph.

It were hardly just to characterize the condition of the Dyaks as a social state. The evolution of the race has proceeded by so small a stage from savagery that the institutional form of domestic life has not been reached. The people are gathered in families, and are thus discriminated from the state of mere promiscuity. But domestic ties have little effect, and are terminable at the will of the men. The life of the people is essentially the life of nature, and usage has not yet prescribed any fixed rules of domesticity.

Low grade of the Dyaks in the social evolution.

As in the case of Java we have in Borneo a foreign domination. Politically the island is divided into three parts. The first is known as Borneo proper; the second is the district belonging to

Political division of the island into three parts.

the sultan of the Sulu islands; and the third is the territory of the Dutch. The first-named district is that lying west and north of the mountains next the China sea, and known by the native name of Sarawak. This has for its capital town Borneo, or Bruni. Here we find the independent native race in possession of the country.

nean system is a sort of vassalage in which the people are the serfs of the chiefs and the chiefs the vassals of the emperor. The native character of the Bornean may be best observed in this part of the country, as it has not here been corrupted by foreign influence.

Dutch Borneo occupies two large districts, one lying in the western and the

CATAFALQUE OF DYAK CHIEFTAIN.—Drawn by G. Vuillier.

Borneo Proper is governed by an emperor, who has under him the chieftains of the various tribes, who are themselves virtually independent. The situation is much like the government of the North American Indians, as the same existed when the White settlements were planted on our coast. The Bor-

Character of the native governments.

other in the southeastern part of the island. In each of these residencies have been established like those of Java. The country has been reduced to administrative regularity, and the native races considerably modified by the foreign system of authority. As to Sululand, that portion of the island lies to the

Administration of the Dutch; Sululand.

north, adjacent to the Sulu sea and the islands of the same name.

The religious character of the Borneans is as much confused as that of the race itself. Fundamentally there is a good basis of ethics in the Dyak nature, just as there was among the aborigines of our own continent. The moral faculties of the people, though having but a small and half-barbaric range, are reckoned superior to those of the more civilized Malays, Chinese, and Javanese who compose the intellectual and prevailing classes.

Religious status of the race; worship and sacrifice.

Originally the beliefs and ceremonies of the Dyaks were pagan in form and manner. The religion of the race, as among our Indians, was purely an individual matter. It was personal and not organic. Priests and temples appear to have been unknown. The right of conducting ceremonies belonged to the father and in a dim way to the headman of the tribe. The Dyak faith rests, first of all, upon the recognition of the existence of a great spirit whom men ought to worship and obey. The principle of sacrifice is recognized, and both fruits and animals are offered by burning. The motive of such offering is to please a beneficent or appease an angry god. Nature also, according to Dyak belief, is pervaded with spirits who influence both the good and bad deeds of men. As in the case of our aborigines, the Dyaks mingle their medicine and theology. The superstition of the one is that of the other also.

Superimposed on this original paganism, many additional beliefs and fragments of old systems have been laid by foreign influence and conquest. There seems to have been a period in Bornean history when Hindu influences were predominant there. There is in the popular mind an outline of the old Brahmanical cosmogony and philosophy. The Dyaks imagine, for instance, a succession of heavens through which the departed rise by stages of perfection. The doctrine of metempsychosis is also dimly accepted. The impact of the Malays brought Mohammedanism into the island, and the Chinese have added a modicum of Confucian beliefs. In so far as the Malays are predominant, Islam may be said to be the religion of the people, but it is a degraded and mixed form, inflected and tainted with influences from almost every country through which the Arab missionaries have made their way.

Conflict of religious forces in Borneo.

In the brief outline of peoples which we are now attempting, much must be omitted in order that the more important ethnic traits may be properly developed. The Dyaks, although in a state of semi-barbarism, but little removed by reason from the savage state, are, nevertheless, a people of fair intellectual endowments. Travelers have noted that the faculties of perception are good. They learn readily, are easily taught the rudiments of knowledge, and adapt themselves and their manners to the characters and manners of their instructors.

Intellectual and moral state of the Dyaks.

As to the civilization of these people, that still remains on a very low plane. The principal form of industry is agriculture, though merchandise and manufacture are practiced. The primitive arts of savages have been but little improved by the Dyaks, though in some forms of manufacturing they compare favorably with men of the West. The rude iron forgers of the country are able to produce creeses almost equaling the Javanese blades in fineness and excellence of temper. No steel-makers of Europe or

Industries and arts; manufacture of iron and steel.

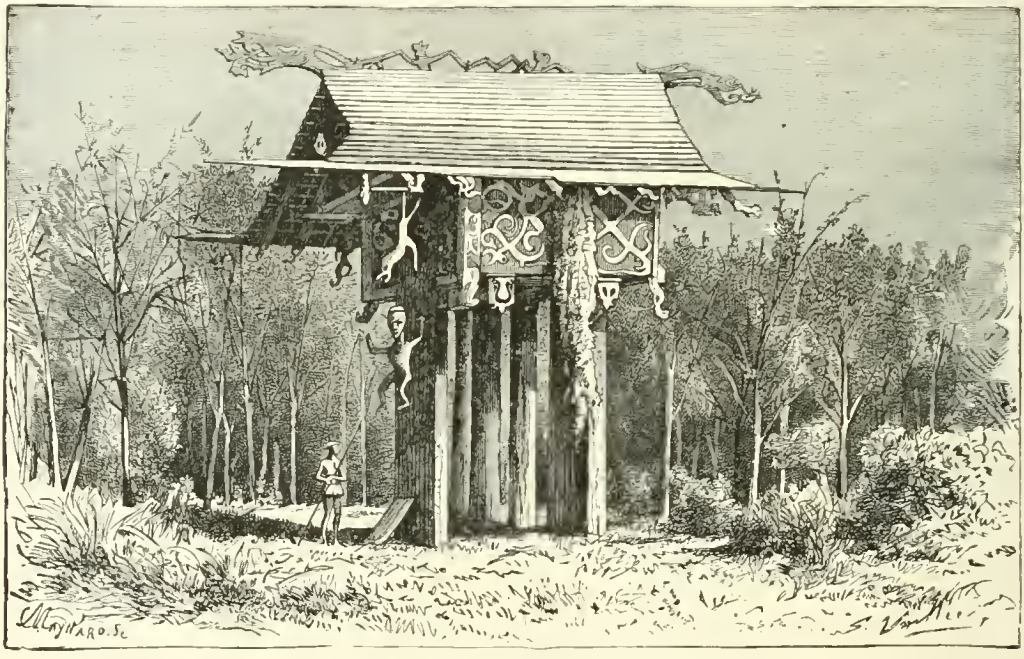
America surpass these rude artisans in their ability to perfect a blade. Architecture has advanced but little beyond the barbaric stage.

The Dyaks do not regard themselves as a people, but only as so many tribes. Each tribe has a specific name and its geographical locality determined by rivers and mountains. The race, viewed as a whole, has been classified into about five divisions, according to progress and approximation to the Malay type. The reader need hardly recall the like condition among our American aborigines. The difference between the tall men of the Six Nations, with their corn fields and orchards, their definite principles of society, and withal their manly character as a race, compared with the Comanches and Navajoes of the southwestern plains, is sufficiently striking by way of illustration. The Dyaks present a like diversity. The lowest orders of them are savages, pure and simple, knowing not even the primitive methods of tilling the soil, while the best of the race are equal to the Malays in intellectual, and more than their equal in moral, characteristics.

Analogies of the Dyaks and North American aborigines.

What we may call the intellectual arts, however, are comparatively unknown. The science of numbers exists only in its rudiments. No general system of weights or measures has been adopted except in those cities which are under the influence of foreigners; that is, in the Malay and Chinese districts of the island. The computation of time and space is something beyond the present attainment of the Dyak mind. The people have no formal calendar, but reckon duration imperfectly by the phases of the moon and by traditional events. The measurement of distance is approximated by the length of time that the traveler may require in passing, and the length of time is determined by estimating the place of the sun in its daily progress.

Scientific attainments of the race.



FAMILY TOMB OF RAJAH DINDA.—Drawn by G. Vuillier.

Physically, the people of this stock are not weak or disagreeable to look upon. The Dyaks—at least the better classes of them—compare favorably with the Malays, than whom they are taller and better formed. The complexion is a reddish rather than a yellow brown — another indication of the aboriginal character of the race. Many of the features are suggestive of a European rather than Asiatic affinities. The hair is jet-black, coarse, and strong. The cheek bones, as with all Turanians, are high, prominent. The forehead is elevated, but not broad; the eyes, universally black. The beard is generally scant or plucked away; but in some of the tribes this feature yields to the bearded type, at least such beard as one may see in the Tartars.

Physiognomy and personal habit of the Dyaks.

The costume is simple. The upper part of the person is hardly clothed at all. The men wear a cloth garment from the waist to the calves of the legs. The women have petticoats, narrow, close-fitting, coming almost to the feet. The garment is so sack-like as to prevent freedom in walking. Popular custom approves the little hobbling gait which the women are obliged to cultivate. In both sexes the person is, as a rule, decorated profusely with bands of brass about the legs and arms. These wanting, bands of rattan or other wood or bone are substituted. The popular taste demands a profusion of earrings, beads, and necklaces. The head is usually bare, though the better classes sometimes use a piece of bright cloth bound up turbanwise for a hat.

Meager costumes and profuse decorations.

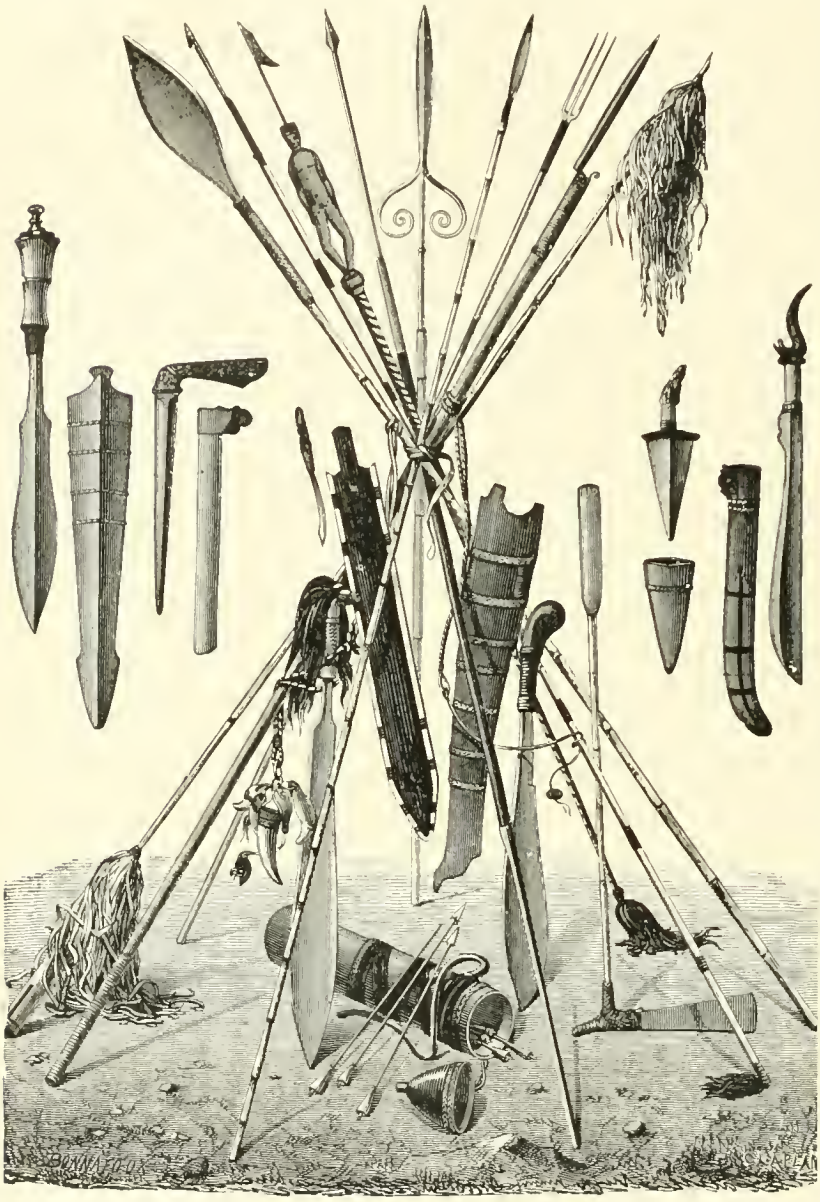
The manners of the race are peaceable, simple. The passion for war is not strong as among northern peoples of the same stock. The weapons employed also indicate a diversity of development. The term Ganowanian, or bow-and-arrow-bearing, can not be applied to the Dyaks; for the weapon referred to is unknown. In the mode of attack and defense the people are like Malays, using the sword and spear. Like the aborigines of tropical South

DYAK OF LONGWAI IN WAR COSTUME.
Drawn by G. Vuillier.

Dyak weapons and armor; ethics of slaughter.

America, the Dyaks employ the blow-gun both in the chase and in battle.

The defensive armor is a sort of jacket padded so as to arrest the enemy's weapons. One of the strong traits of the nation is to preserve the heads of enemies slain in battle. Here not only the scalp is taken, but the skull itself, as a trophy. The warrior who can show the greatest number of heads has greatest honor.



WEAPONS OF THE BORNEANS.

The usage of head-taking originated in a traditional superstition of the race to the effect that every human being beheaded in this world would become the slave of the killer in the next! Under this belief the savage custom prevailed, and the passion for taking heads became hereditary. It flashes out in the midst of the daily pursuits of the Dyaks, and furnishes a point of sharp contrast against the background of docility. To the present day the young man about to begin the competition of life must be able to show the heads of enemies, else he can not be received with favor. When public, open war does not give opportunity to the young warrior to establish his character, he makes a private expedition into alien territories, and comes back, if he may, with the trophies of battle. In every particular, except the belief that the slaughtered become slaves, the usage accords with that of our American aborigines.

CHAPTER CXXXIX.—CELEBESIANS AND PHILIPPINE ISLANDERS.

WE have now proceeded in our ethnographic excursion through the Tanah Malayu as far as the limits of the greater islands. But the survey of the region which has been called Malaysia, now generally known as the East Indian, or Malay, archipelago, is by no means complete. Other large islands still remain to be considered. Celebes is about equal in extent with Ireland. If we include New Guinea and the Philippines, we shall have other insular empires greater in area than the mother country.

Remaining insular regions of Malaysia.

It may be well to indicate in general terms the principal groups of islands with which we are here concerned, and something of their relative importance. The Andaman, or Nicobar, islands are of small extent, having an area of not much more than three thousand square miles. The Sunda and Molueca groups are much greater. These include the great islands of Borneo, Sumatra, and Java. The aggregate area of all is not less than six hundred and fifty thousand square miles. The third general division is known as the Philippine group, and has an area of a hundred and fourteen thousand square miles. Still further north we find the island of Formosa, with an estimated area of fifteen thousand square miles. This island may be regarded as the limit of the Malayo insular dispersion northward. Eastward, however, the race is diffused as far as Easter island. Westward the limit is in Madagascar, where the Hova tribes are clearly of Malayan descent. The countries thus bound together by far-reaching ethnic lines and having only a single continental attachment, namely, in Malacca, may be called Indonesia, to distinguish the Malayan islands from Micronesia, Polynesia, Melanesia, and the other divisions of Oceanica.

Shape and aspect of Celebes, productions and animals.

We may here look with some attention at Celebes as one of the principal countries belonging to this group. In irregularity of outline no other island or shore surpasses it. It has the appearance of a distorted and lacerated crab or starfish. As matter of course, this peculiar configuration depends upon the direction and conjunction of the submarine mountain ranges which in this part of the Pacific heave their irregular summits above the ocean level.

It is not needed that we should repeat the sketch of the fauna and flora already described as peculiar to these regions of the earth. The equatorial line crosses the island. All animal and vegetable life is of the tropical character. Those products which relate most to the human race are rice, corn, and coffee. The cocoanut and bread fruit and potato are native to the island. The citrus fruits flourish. Tobacco, indigo, and cotton are to be numbered among the principal products. The vegetation is more nearly identical with that of Borneo than is the animal life. Eighty varieties of birds are regarded as peculiar to Celebes. Among the higher animals some are found that have not been observed elsewhere. Among these may be mentioned the black ape and the Celebesian

VIEW IN CELEBES.—Drawn by Clerget, after Temminк.

ox. Other animals belonging to the greater islands and the continent, such as the elephant, the rhinoceros, and the tapir, are here unknown. Both horses and cattle are domesticated, and a trade in these animals has been established with the Javanese.

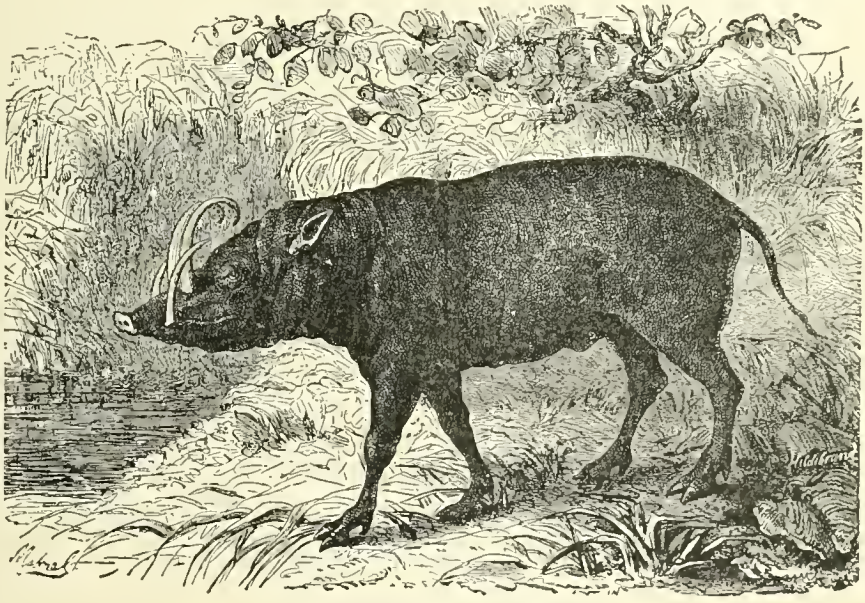
Life in the island is comparatively simple. Since the establishment of Dutch influence agriculture has been developed and certain of the manufacturing pursuits. The ancient native handicrafts are still practiced with that elaboration and artistic effect for which the Orient is famous. The weaving of the islanders approximates in perfection that of China and Japan. Nor may the traveler see the gradual extinction of the old native industries by the influx of coarse goods from the Western nations without a sigh of regret. These industries extend to mining and metallurgy. Gold is found in the northern parts of the island, but at the present time the product is more used for exportation than for native works of art. The people of Celebes understand the manufacture of iron; but this has not been brought to such perfection as we note in the forges and shops of Java, Malacca, and Borneo.

Industries and manufactures of the Celebesians.

The building arts have not been much developed. The houses of the people are lightly constructed of bamboo, and have little permanence or value. The commerce of the island is carried on mostly by the Dutch. Coffee and rice are produced in superabundance. The former is of unsurpassed excellence. The coffee fields about Minahassa yield about five million pounds annually, and the product is regarded as superior to the famous coffee of Java.

Building and commerce; language and ethnic traits.

The natives of Celebes are clearly of Malayan extraction. They are not all equally stamped with the Malay characteristics. Perhaps the most striking division of the people is the Macassars, who number about twenty thousand. They speak the Macassar language, which is a variety of Malay. They have their own social and political organization, though they acknowledge the supremacy of the Dutch. Another important division of the people is the Bughis. These are regarded as a more enterprising tribe than the Macassars. They prefer maritime situations, are expert as sailors, and engage to a consid-



ANIMAL LIFE—THE BABIROUSSA.
Drawn by Meseul, from nature.

GRAND PALM OF CELEBES.—Drawn by H. Catenacci.

erable degree in commerce. Their language also is a Malayan dialect. The western part of the island is inhabited by the Mandhars, who are another branch of the common race.

Among some of the tribes of the island the language seems to have little dialectical connection with the Malayan stock; and yet it is evidently only an inflected form of the same common speech. The student, if he have considered well the languages of the North American

Linguistic affinities; departure of barbarian dialects.

CELEBESIAN TYPES.—Malay, Biadjaw, and Bughi of Sandakan Bay.—Drawn by E. Ronjat, from photographs.

Indians, will readily understand how far apart the dialects of cognate tribes may soon develop. The same phenomenon is found in the archipelago before us. In a case where language is not held fast in literary forms the speech of the people of one district may soon become unintelligible to those of another.

Celebes is a dependency of Holland. The island is governed from three principal centers called residencies. The first of these is situated at Macassar, on the gulf of Boni, and includes five districts, or departments, under the name of the Residency of Celebes. The second is the Residency of Ternate, and the third the Residency of Manado. The islanders have yielded to Dutch authority, and have come to understand the industrial and commercial advantages which have arisen under the auspices of their masters.

The religion of the Celebesians was originally a pagan form of faith like that which we have already described in Java and Borneo. The beliefs and practices of the race were consistent with barbarism; cannibalism was one of the usages, but that, as well as the practice of head-hunting, has virtually ceased since the establishment of Dutch supremacy. Like the other inhabitants of the Malay archipelago, the Celebesians were visited in the Middle Ages by Mohammedan pilgrims, and by them converted to the faith of the Prophet. There was at one time a strong contention between the Mohammedan and the Christian missionaries; but the former prevailed. It was, however, only the better tribes of

Religious vicissitudes of the Celebesians.

the island that accepted the teachings of the Perso-Islamites, while the rest remained essentially pagans. Between the latter and the Dyaks of Borneo there are many points of similarity.

The race inhabiting Celebes has the common Malayan characteristics. The islanders, however, though under the equator, are said to be more robust and muscular than the Malays of the west. The complexion is dark brown The face is broad, nearly circular. The features are well developed, though the nose is flat, with large nostrils. The forehead is of good height; the eyes black and lively; the mouth large; the hair, which is worn to the shoulders, is black, and does not bristle as in the case of most Malays, but is rather smooth and soft.

Race characteristics: passion for sport and gaming

AT THE COCKFIGHT.
Drawn by E. Ronjat, from a photograph.

Bodily activity is the common habit. The women are not unattractive, or the men wanting in courage. There is much ambition among them—ambition to be chief and famous. This leads to jealous dispositions and revengeful conduct. The social habits are much like those of the better American Indians. The passion for play, for sport, for gambling, is overmastering. The chiefs frequently bet away all they have on games, contests, cock-fighting, and the like. The men ride races, wrestle, throw quoits, and indulge in many other athletic sports. The dance has both a religious and a social significance. Several kinds of intoxicating drinks are known, but drunkenness is not a prevailing vice.

The small literary evolution of these people need scarcely be mentioned. The language is incapable of expressing general ideas, and the imagination is thus hampered. Writing is practiced in a form which consists in part of an old pagan pictorial language and in part of Arabic characters. There are native bards, and a certan range of poetry and fiction. Nor does it appear that the Dutch and Mohammedan influences in the island have greatly stimulated the literary instincts of the people.

Beginning of the literary evolution.

From Celebes we may next take our way to the north, and enter that large and important group of islands known as the Philippines. These extend from a little below the sixth parallel of latitude to about nineteen degrees north.

VIEW IN THE PHILIPPINES.—Street in Davao.—Drawn by Dosso, from a photograph.

The cluster has on the west the Sulu and China seas on the east the open Pacific. The boundaries east and west extend from about one hundred and seventeen degrees to nearly one hundred and twenty-seven degrees east from Greenwich. The total area of the group is about one hundred and twelve thousand five hundred square miles; the total population, approximately, seven million. These estimates are made for the nine principal islands of the cluster, and do not extend to the many smaller points of land rising here and there in the surrounding sea. The group, as a whole, is important as marking the limit of the Indian archipelago northward. Unless we should consider Formosa as belonging to the same cluster, we may regard ourselves in the Philippines at the extreme limit of the Malayan dispersion in this direction.

Position and character of the Philippine islands.

Like the rest of the Indian archipelago, the fourteen hundred islands composing the Philippine group are largely the result of volcanic action. The islands are the uplifted summits of submarine mountain ranges, whose crests were at one time ablaze with volcanic fires. Many of these have become extinct, but numberless islands still possess volcanoes in active eruption.

VOLCANO OF MAYON, FROM THE ROYAL PALACE AT ALBAY.—Drawn by Alexandre de Bar, from a photograph.

We need not, however, pause to consider these common features of the Malayan islands. The climate is quite

variable, though tropical, or at most subtropical, in every part. The great island of Luzon, most important of the group, reaches well up to the edge of the temperate zone, while Mindanao extends almost to the equator. The great reach of the country from north to south would insure considerable variation, but the surrounding ocean suffices to prevent the existence of other than tropical conditions. Of all the countries of the Indian archipelago, the Europeans are best able to bear the climate of Luzon. There, except in the extreme hot weather of spring, the constitution of the traveler is not unfavorably affected by the heat.

Climatic conditions; Luzon and Mindanao.

The Philippines produce nearly all the fruits and vegetables which we have enumerated as belonging to the Malay peninsula and outlying islands. The great food grain is rice, though the countries under consideration do not produce this staple in such abundance as do Java and Malacca. Other products that are common to most of the islands are tobacco, coffee, sugar cane, and cocoa. Several of these great products are of as fine qualities as may be found anywhere in the world. The cultivation of the islands is mostly by native hands, under direction of foreign enterprise.

Sources of food supply; transition to continental aspects.

In considering the vegetation proper —the grains and fruits and flowers—of the Philippines, the observer notes the gradual transition from insular to continental growths. It is in this large group of islands that the Malayan aspects of nature begin to be exchanged for the Chinese landscape. This is particularly true in Luzon. In this island the traveler might imagine himself on the opposite coast of China. It suffices to note the great variety and richness of the vegetation. The forests have an aggregate of more than two hundred kinds of tree-growth, many of which yield as fine timber as may be found in the Orient.

Strangely enough, this variety and wealth of vegetable product are contrasted with a paucity of animal life. In none of the islands of this group are animals abundantly distributed. Among these, also, the Malayan character disappears, and the continental aspect rises in its place. The great carnivora have not been seen anywhere in the Philippines. The lemurs, also, are no longer found. Only a single variety of native monkey has been noticed. The most ferocious of beasts in these countries is the wild boar. Several species of deer belong to the interior of the larger islands. There remains a tradition of the elephant, but none has been seen in the Philippines since the arrival of the Portuguese.

Paucity of both quadrupeds and birds.

TRAGULUS-KARCHIL.
Drawn by Gobin, from nature.

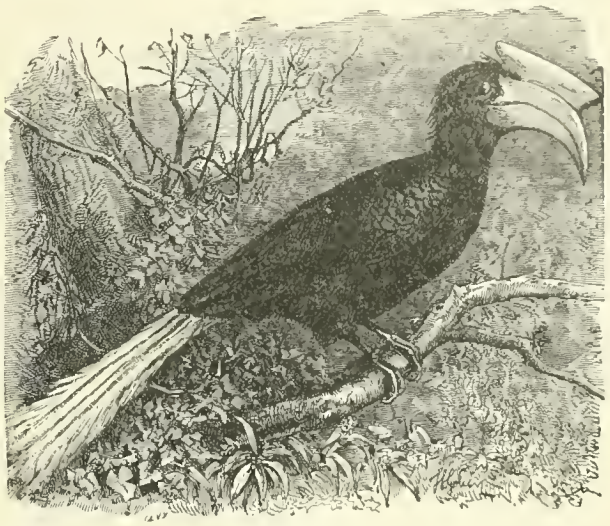
The bird-life of these islands shows the same transformation which we have noted among the beasts. The Malayan species of birds become few, and

NATIVE INDUSTRIES.—Preparing Tobacco.—Drawn by Myrbach, from a photograph.

their places are taken by Australian, Indian, and Chinese varieties. As might be expected, the peculiar outlying island of Palawan, reaching down toward the Malay archipelago, presents a bird-life most like that of Sumatra and Borneo. But in the great islands the birds are more like those of China than those of Java and Malacca.

In the midst of these surroundings we find those Philippine islanders who were first of Eastern Asiatics discovered by the Portuguese. It was in 1521 that Magellan anchored at Malhou. The event was to Asia very like the landing of Columbus in the West Indies. The people of the Philippines, however, had greater prowess and stronger character than the timid folk of San Salvador and Cuba. The islanders were then, as now, semibarbarian in character. They were divided into tribes and nations. They were so dark in complexion as to receive from the Spaniards the descriptive name of Negritos—a name still retained for the aborigines, who are, however, generally known ethnically as Aetas.

Early character of the Philippine islanders.



CALAO.
Drawn by Gobin, from nature.

Of these original inhabitants only a fraction now survives. They appear here and there in the islands as the North American Indians hover on the borders of our Western States. The great body of the population has been derived from later stocks of common origin with the Malayans and Borneans. Perhaps we might give to the predominant races the name of Malayo-Indian. The three principal nations are known ethnically as the Tagals, the Bisayans, and the Igarotes. The last named are the northernmost, and the first the southern people of Luzon. On the whole, the population throughout the Philippine group is as greatly mixed as in almost any other parts of the globe. Here the Asiatic Mongoloid stream, as well as the Malayan current, has discharged its human products. Here for many centuries Europe and Asia have contended for footing and supremacy. The Philippines are still a dependency of Spain, and for this reason there is in most of the islands a small percentage of pure Spaniards; also a much larger admixture of Creole Spaniards and half-breeds. China has contributed a considerable element to all the larger islands of the group, and this Chinese increment has multiplied itself by free intercourse with the natives.

Negritos fall back before the three stronger races.

As we proceed in a northerly direction among the islands, we find increasing industrial enterprise and prosperity. These words must not be, however, taken in their European sense of activity and progress. The industries of the people are rather like those of the West Indies, or at best those of Central America. Small manufactures thrive in many parts. Among these may be mentioned

Industrial enterprises of Bisayans and Igarotes.

GOVERNMENT.—Court of a Native Sultan.—Drawn by E. Ronjat.

the making of those Manila cigars which are so much prized by the Western nations. Many of the people occupy themselves in gathering gums and collecting dye woods for exportation. Another branch of industry is the making of cane work and matting. The manufacture of baskets is a leading branch of business, as is also the production of cordage. Leather is an important article of export. The agriculture of the island is still in a primitive condition, but is far in advance of the progress attained by the North American Indians.

The governmental system adopted by Spain is comparatively simple. Governors are appointed by the crown for the several provinces into which the islands are divided. But it is not the aim of the home government to impose itself arbitrarily upon the people. The purpose is rather to unite the natives in interest with the foreign authorities. To this end the several islands are divided into small departments, or townships, in each of which the people hold an annual election.

Method of the superior and local governments.

Every district thus chooses its own deputy governor, who acts under the authority of the governor general. The deputy governor administers justice as a kind of magistrate, or mayor. The general government of the whole group has its seat at Manila, but each island has its own Spanish lieutenant governor. The rule of Spain is not severe. A small tax is paid by the natives, and about six weeks of labor is held to be due to the public. In some of the islands the coolies are obliged to labor for the government in the cultivation of tobacco and other staples.

In countries of so great ethnic intermixture there must needs be a confusion of religions. Like the other Turanian races, the aborigines of these islands were pagans. Their descendants remain such to the present time. Turanian paganism, however, nearly always had in it an element of spirituality. We have seen in the case of our own aborigines how strong and general was the belief in a great spirit over all. He who studies carefully the original condition of the peoples of the Indian archipelago, Micronesia, and Polynesia will be ever reminded of the social and religious conditions with which he is familiar among the native races of the New World.

Traces of original paganism among the people.

Great was the outreaching of the early apostles of Islam throughout the East. Hardly any coast or island escaped their visitation. Already before the circumnavigation of the globe—before Magellan with infinite adventure had crossed the Pacific and reached the islands of Saint Lazarus, as he called them—the Arabs had opened communication with these far points of land. They had established themselves on the shores of the bay of Bengal, and had thence made their way to the Philippines. Magellan may have seen men of this race in the island where he was killed. Arabia and Spain stood face to face in the *Islas Filipinas* at the beginning of the sixteenth century! The one carried the crescent and the other the cross! For nearly four hundred years the two emblems have contended for supremacy over the native races of the islands. Islam has been most successful in the contest.

Arabia and Spain confront each other in the Philippines.

It remains to remark that intercommunication has been more successfully established between these countries and the Western nations than in the case of most other Pacific islands. For more

than a hundred years commercial lines have reached out from the Philippines both eastward and westward—to say nothing of the shorter lines extending to China and Japan. Until the middle of the last century Spain adopted the plan of excluding from her islands the ships of other nations.

Lines of commerce established; Western trade.

At length, however, a freer trade was granted, and English and Dutch vessels began to exchange their cargoes for the native products of the islands. Since the middle of our own century American commercial enterprise has extended into these far regions, and within the present decade more than three hundred ships bearing the American flag have anchored annually in the single port of Manila. By these great agencies the fine silk and cotton fabrics, the straw hats, mats, baskets, and cordage so abundantly produced in the small factories of the islands have been carried to nearly all the great trading stations of Europe and America.

The human life of the Philippine islands presents a wide scale of development. The Negritos, who may be regarded as the lowest order, have little to recommend them to admiration. The stature is very low. The men hardly ever attain a height of five feet. Many are so small as to be regarded as dwarfs. The limbs are thin and crooked; the countenance repulsive; the hair frizzled and black; the body coarse, unshapely, and tattooed. Several of the bodily characteristics approximate those of the quadrumana. The prehensile power of the toes, almost sufficient to grasp the limb of a tree, has been noted with astonishment by travelers. The tribes run wild, having no villages or settled homes. They rely mostly for food upon the native products of the country and such articles as they are able to procure from Christian and Chinese merchants by exchange of their wax, betel nuts, and tobacco.

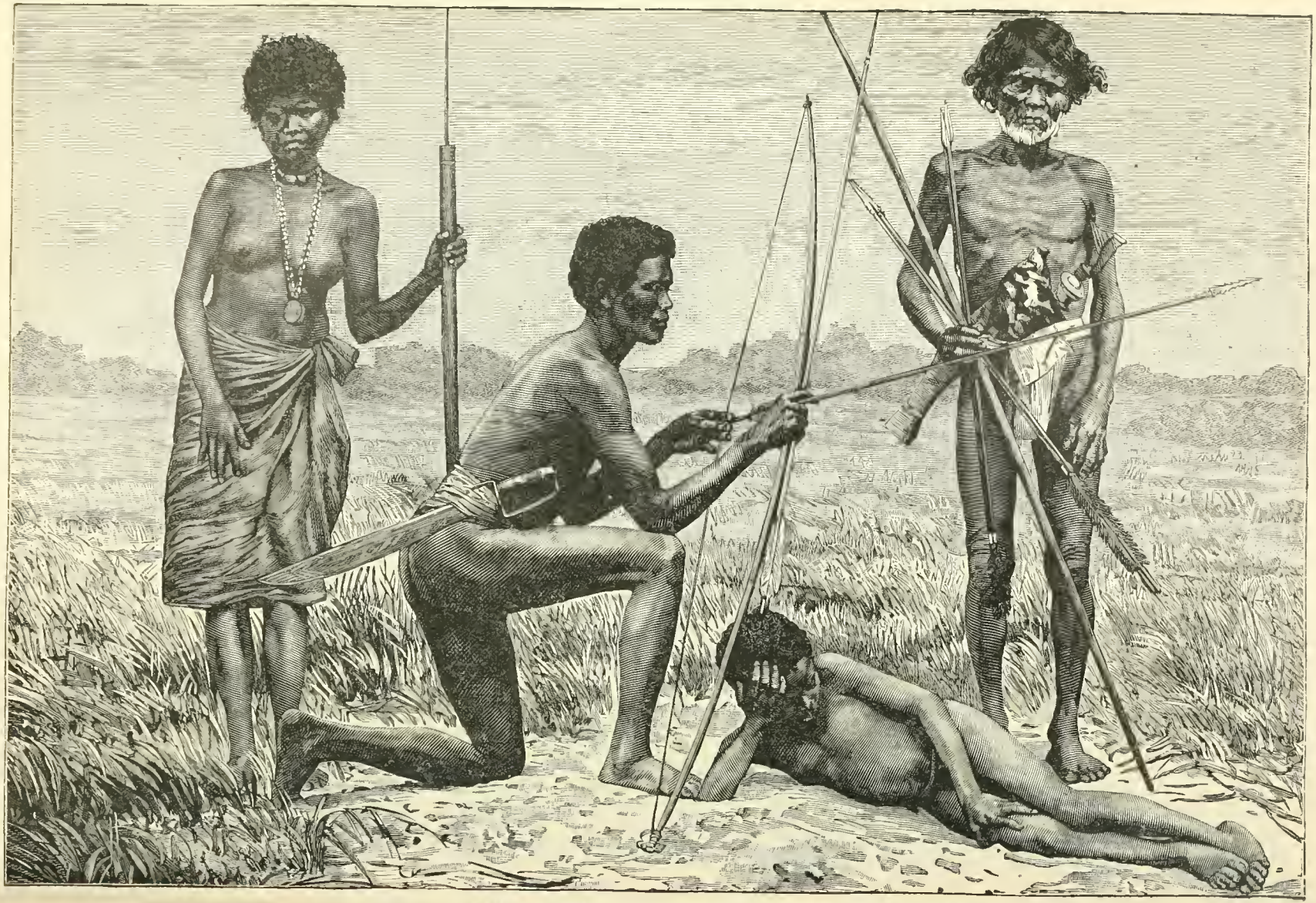
Low grade and animal traits of the Negritos.

The Tagals are a people of much larger capacities. They are taller and better developed in bodily form. The men wear trousers and the women gowns. The face is less repulsive, though the nose is flat, the brows low, and the lips thick and protruding. The Tagal tribes devote themselves largely to agriculture. They are also swineherds and cattle raisers. Many are fishermen; others raisers of domestic fowls. They have the same passions and dispositions which we have already described as belonging to the Celebesians. It is among the Tagals that Christianity has obtained its strongest footing in the islands. But the faith professed by the people is greatly intermixed with the old pagan superstitions of the islands.

Character and manner of life of the Tagals.

The Bisayans have their principal seat in the southern part of Luzon, from which they extend southward through the whole group as far as the Sulu archipelago and Borneo. Already on the first coming of Europeans into these parts of the world the Bisayans had emerged into a half-civilized condition. The Spaniards called them the *Pintados*, or Painted People. The European adventurers were successful in opening communications with the men of this race, and soon persuaded them to a nominal acceptance of Christianity. Common cause was made between the natives and the foreigners against the Tagals of the north, and the Spanish conquest was effected by means of Bisayan courage. Something of this ancient amity has con-

Seat of the Bisayans; their higher qualities



NEGRITOS FROM MOUNTAINS OF YRIGA—TYPES.—Drawn by E. Ronjat, from a photograph.

tinued to the present day. The native junta of deputy governors from the different islands readily coöperates with the general government of Spain in maintaining the existing order.

The next nation are they of the extreme north of Luzon, known by the ethnic name of Igarotes. Their manner of life has not been carefully studied. It is known that many of their customs and usages and some of their race char-

Obscurity of the Igarotes; their domestic condition.

BISAYAN TYPE—MUCHACO LORENZO.
Drawn by E. Ronjat, from a photograph.

acteristics are common with those of the Chinese and the Japanese. They are in a comparatively low stage of development. The industrial arts are in the half-savage state, but to this an exception must be made in the means adopted for artificial irrigation. The canals of the country reaching up into the highlands and mountains have been remarked upon by foreigners as striking examples of native workmanship. Another circumstance in the life of the people is their preference for monogamy. They reject the polygamous usage of the Malay islanders, and exact fidelity as the rule governing the union of the sexes.

After this cursory view of the Philippines and their inhabitants, we may pass on to the island of Formosa. This is the last in the long chain of elevations which constitute the insular breakwater of Southeastern Asia. The island has an area of about fifteen thousand square miles. Its northernmost point reaches to 25° 19′. It thus bears the Tropic of Cancer as a belt across the middle. The ocean space between the island and the most northerly point of the Philippines is much greater than that which divides it from the coast of China. Formosa may, therefore, be reckoned rather as a littoral island than as a member of the East Indian archipelago.

Place and area of Formosa; the landscape.

Formosa has volcanic upheaval for the bottom fact in its formation. Notwithstanding its small size, the mountains rise to nearly thirteen thousand feet above the sea. Such is the steep character of the surface that the short rivers rush down like torrents and exhaust themselves with a plunge. In the interior, however, there are several small lakes. The appearance of the landscape is everywhere striking and many times beautiful and grand. There are few parts of the earth which, when approached from the sea, present a finer outline of hill and forest and sky. Such was the impression made upon the early Spanish navigators by the picturesque rising of this island from the sea that they gave it its name of Formosa—the Exquisite.

From the character of the formation only narrow alluvial plains are found around the coast. These are rich and highly productive. The climate, moreover, is equable and salubrious. The temperature of midsummer scarcely sur-

Soil and climate; tropical luxuriance and beauty.

passes eighty degrees F., and in winter the temperature never falls below fifty. There is, however, great humidity, amounting to nearly a hundred and twenty inches annually. It is as though the temperate zone contended with the tropics for the possession of the island, while the ocean decides the contest.

The vegetation of Formosa is as heavy and rich as that of the tropics. The people, acquainted only with the sparse forests of the West, with their uniform groves of only a few kinds of trees, must be surprised at the variety of an East Indian wood. There it is possible within the limits of vision to see more than a hundred kinds of valuable timber trees growing in native vigor. In the woods of Formosa there is, as a rule, as great beauty and luxuriance as there is variety. Many blossoming shrubs and flowers, such as orchids and lilies, grow in wild profusion.

IGAROTES—TYPES.
Drawn by E. Ronjat, after a sketch of E. d'Almonte.

Those products which relate to the support of human life are, first of all, rice. The fields of this grain are as rich and fruitful as in any quarter of the globe. Even the Chinese look to Formosa for a considerable part of their supply. Then come barley, wheat, corn, millet, and many other cereals and grasses in greatest perfection. To these must be added sugar, tea, peanuts, and sweet potatoes.

Means of subsistence; fauna of the island.

Of the products having secondary rela-

tion to life, the most important are indigo, hemp, jute, rattans, and oil. In recent times coffee has been introduced, and promises to be one of the principal crops.

The fauna of the island includes several species of deer, the East Indian bear, wild boars, goats, and monkeys. The largest of the carnivora are panthers and wild cats. The principal of the domestic animals are the ox and the dog. The former is used not only for draught and burden, but is ridden as the horse in Western countries. The dog is much prized for the chase; for that is one of the sports and industries of the people.

We need not enlarge upon these natural conditions. The people of Formosa are at the extreme of the northeastern dispersion of the Malayan division of mankind. The word Malay is here no longer used in its proper sense. The real Malays we have left behind in our survey on the coasts of Borneo and Celebes. True, there are Malays proper in Formosa, but they are foreigners, merchants, adventurers, perhaps freebooters of the sea. But the race, at least in its aboriginal elements, has been derived by descent from the Malay stock. The people of England could not properly be called Germans, though their Teutonic derivation can not be doubted.

Departure of Formosans from the Malay type.

VIEW OF TA-KAU-KAU, FORMOSA.

We have in the island under consideration first of all the uncivilized tribes occupying the eastern parts of those districts least accessible to Chinese authority. These aborigines are in a state of hostility to the more civilized inhabitants of the island. The second class of

Classification of the inhabitants; Chinese element.

FORMOSAN ABORIGINES—TYPES.—Drawn by Van Muyden.

the population includes a mixed race, which has been produced by the intercourse of Chinese and natives. These are in a semicivilized condition. They have followed, in a measure, the customs, pursuits, and manners of the superior people; that is, the Chinese. The latter constitute the third general division of the people. Many of this class are immigrants, who have come across from Amoy and other parts of the Chinese coasts. On the whole, the civilization of the island is graded from the northwest to the southeast; that is, from those parts which are nearest to China toward those that are most remote.

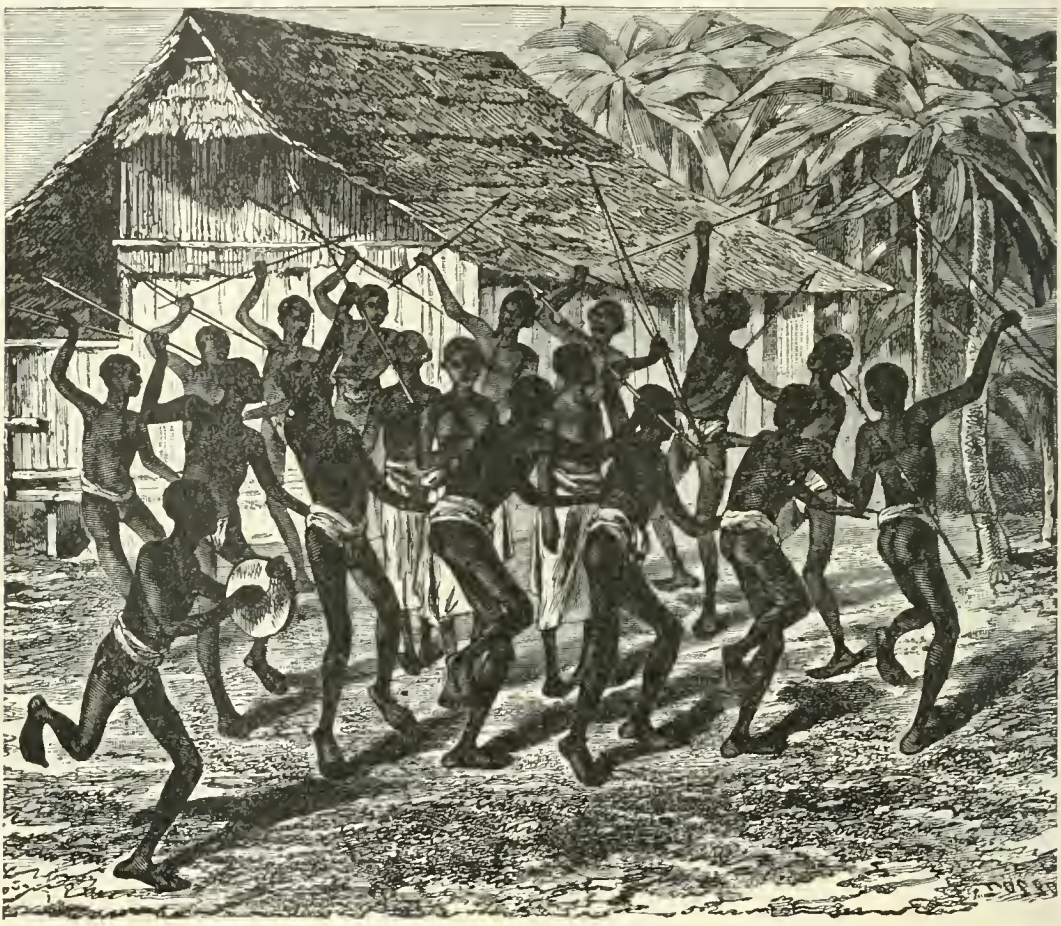
With the Chinese inhabitants of Formosa we are not here concerned, since they belong ethnically to the great race of the continent. The half-civilized race is called Pephwan, and the savages are known as the Chihwan.

Before the first approach of Europeans to these shores Formosa was already well known and partly occupied by the Chinese. The island is geographically, as politically, a dependency of the Ce-

Formosa a Chinese dependency; mixture of populations.

lestial empire. The wonder is that the native races have not, in the long course of centuries, given place entirely to a Chinese population. The explanation of the fact is found in the ready admixture of the two peoples. Conquest, subjugation, expulsion, are not necessary when race intermixture by marriage and license is easy and natural.

destruction of foreigners and their commerce. Only since 1867 has immunity been conceded to American merchants and travelers in the southern parts of the island. To the present time the social and political condition of the native Formosans is bad to a degree, and war has been recently threatened as a measure of redress.



DANCE AT A NATIVE MARRIAGE.—Drawn by Dosso, after a sketch of Montano.

Meanwhile European influences have been kept at bay. Western vessels have sailed shy of the Formosan coasts, for the wrecks thereon have been too many to be charged to the violence of nature, and the lately existing cannibalism of the so-called "green savages" of the southeast has been a sufficient explanation of the

Contact with the "green savages;" numbers and industries.

The entire population of Formosa numbers perhaps two million. The people are engaged in the native pursuits of half-barbarism, of the ruder agricultural life, and of those small native manufactures which yield the much sought articles of exportation. This is said of those parts which have not yet fallen distinctly under Chinese influence.

The northern and northwestern districts have been brought into the civilized condition, and the industries and manners of the cities are not greatly different from those of the opposite parts of the continent. North Formosa is ruled by a Chinese governor, and is divided into three independent districts. In this part of the island order and civilized methods of society have been introduced.

As we have said, we reach in this island the extreme northeastern limit of the Malayan distribution. The people still present the leading characteristics of the parent stock. As to language, at least eight different dialects have been discovered among the native races. The people are peculiar in their physical character. They are of medium stature. The body is broad through the shoulders and chest, and rather heavily laid with muscles. The hands and feet are abnormally large. The features are strongly marked and little attractive. There is the same heavy, broad nose, with nostrils like caverns entering the face. The mouth is heavy and coarse. The unsightliness of nature has been intensified by the almost universal habit of chewing betel nuts and lime.

Language and ethnic features of the Formosans.

The head of the Formosan is oval, and the visage circular. Not satisfied with the strong dark lines which climate, environment, race, and sun have laid upon them, the islanders practice the tattoo. In many districts the usage proceeds to the excess of almost total bodily disfigurement. Perhaps the sentiment which we find among the native tribes of the New World of a supposed increase in ferocity from the tattooing of the body prevails. Warriors are considered more formidable for this barbarous usage; and war is one of the prevailing moods of the native Formosans. There is nearly always the fretting of hostility along the borders between the native districts and the Chinese territories.

FORMOSAN TYPE—MANOBA FROM MINDANAO.
Drawn by E. Ronjat, from a photograph.

As in the other islands through which we have just been passing on our way through Malaysia, head-taking is one of the prime motives of both public and private warfare. The slain enemy's head is always chopped away and borne

Custom of head-taking; the skull chamber.

off in triumph. The young men of the tribes gather as many heads as possible, for their fame depends upon such ghastly collections. Each house has its skull chamber, where the trophies are preserved as an evidence of the valor of the family. It is the custom of the warriors, and even of boys, to sleep in the skull chambers, to the end that their courage may be quickened by the indubitable evidence of the valor of their kinsmen.

We thus complete our excursion through Malaysia to the east and north. There remains, however, to be given some notice of the far-reaching western line of Malay descent, which, as we have seen, extends to Madagascar. This sudden movement of the point of observation will carry us from east to west through more than thirty-five degrees of longitude. The departure, moreover, from the eastern to the western extreme is by sea. It may well surprise the student and the ethnographer, accustomed as they are to such extraordinary phenomena, to find a line of human descent extending westward from Java and Sumatra, with scarcely a touch by land, to the coast of Madagascar.

Length of ethnic departure to Madagascar.

If indeed there be a single point where this oceanic departure touches land, it is not terra firma, but the coast of Ceylon—a fact which introduces to our attention once more the problem of the Veddahs. These are the aborigines of Ceylon, but their race affinity has not been clearly determined. Should we regard them of Malayan kinship, then it is evident that they came into the island by a westward movement from Sumatra or Java. If, on the other hand, they be of Aryan extraction, we have no logical consideration of their character in this connection.

Veddahs lie en route; their race characteristics.

By common consent the Veddahs are the primitive population of Ceylon. They are designated by Hindu writers as the Yakkos. They are graded through several classes, from as low an order of human life as exists almost anywhere in the world, up to a class of people as intelligent and reputable as the under society of the Singhalese, who constitute about seventy per cent of the inhabitants of Ceylon. The Veddahs have many characteristics that might well ally them with the Malay peoples. We must ever remember in these inquiries that by the slow diffusion of the early races of mankind they were brought gradually into changed and changing conditions which reacted upon their bodily and mental constitutions, producing at first only shades of difference, but at last strongly marked ethnic characteristics.

These native tribes of Ceylon, designated in their own tongue as Hunters, are so small in stature as to have been regarded by several writers as dwarfs. The men rarely attain a height of five feet, and the women never. In these respects they may be compared with the Dyaks and Sulu islanders. The Veddah head is small. The cheek bones prominent, after the Turanian pattern. Complexion a dark brown, but still not black or clearly Nigritian. The hair is straight, black, and Indian-like. On the whole, the countenance and person may be compared with those of some of the smaller native races of North America.

Form and features of the Veddahs; myth and religion.

A study of the Veddah mythology throws little light on the race descent of the people. The superstition is of the pagan and Turanian character. The religious ceremonial may remind the observer of the medicine dance of the

American Indians. There are spirits good and spirits bad—an affectionate worship of the one, and a terror worship of the other. On the whole, the beliefs and practices of the race seem to ally it with the Turanian family of mankind and with some branch of the Mongoloid or Dravidian division. We need not, however, pause for any lengthy consideration of the Veddahs as a people.

CHAPTER CXL.—THE MADAGASCANS.

PASSING at another long stride to Madagascar, we find ourselves in the presence of that Malagasy race which almost by common consent has been derived from the Malay family of mankind. The position and character of the great island before us are well known. In extent it ranks as the third largest island in the world. The area is not less than two hundred and thirty thousand square miles. Its length from Cape Amber to Cape St. Mary is almost a thousand miles, and the greatest breadth is nearly three hundred and fifty miles. It is separated from Africa by the channel of Mozambique, which at the narrowest point is but little broader than the island.

Madagascar is in every respect a peculiar part of the earth. It has a character of solidarity. Its shape is regular to a degree. On the eastern coast, through nearly eight degrees of latitude, the shore is almost a straight line, unbroken by a single bay or inlet. No other beach so long and smooth is to be found anywhere bordering the islands or continents of the earth. The other parts of the outline of the island are almost equally regular. The interior of the country is an upland, semimountainous elevation, occupying perhaps one third of the whole island. In many places old mountain craters have become beautiful lakes. From this central region the country slopes away to the surrounding seas. The rivers are few and unimportant, and in some parts the rainfall is scanty.

Position and physical features of Madagascar.

The climate of Madagascar is temperate rather than tropical. In the central and more elevated parts of the island ice and hail are known, but not snow. As a rule, however, the subtropical condition prevails, and the vegetable and animal life of the island conforms thereto.

The climatic condition is such as to repel human life from the coast into the interior. On the eastern shore, through nearly four hundred miles, the country is a lagoon. Other parts of the shore round about have the same character. Here malaria prevails. Terrible fevers attack the inhabitants, particularly the Europeans and their descendants. Tropical heats are added to the discomfort. Receding into the island, however, and rising from the sea level, a much more pleasant condition prevails, and life becomes not only tolerable, but desirable.

Climatic conditions; isolation of the Malagasy race.

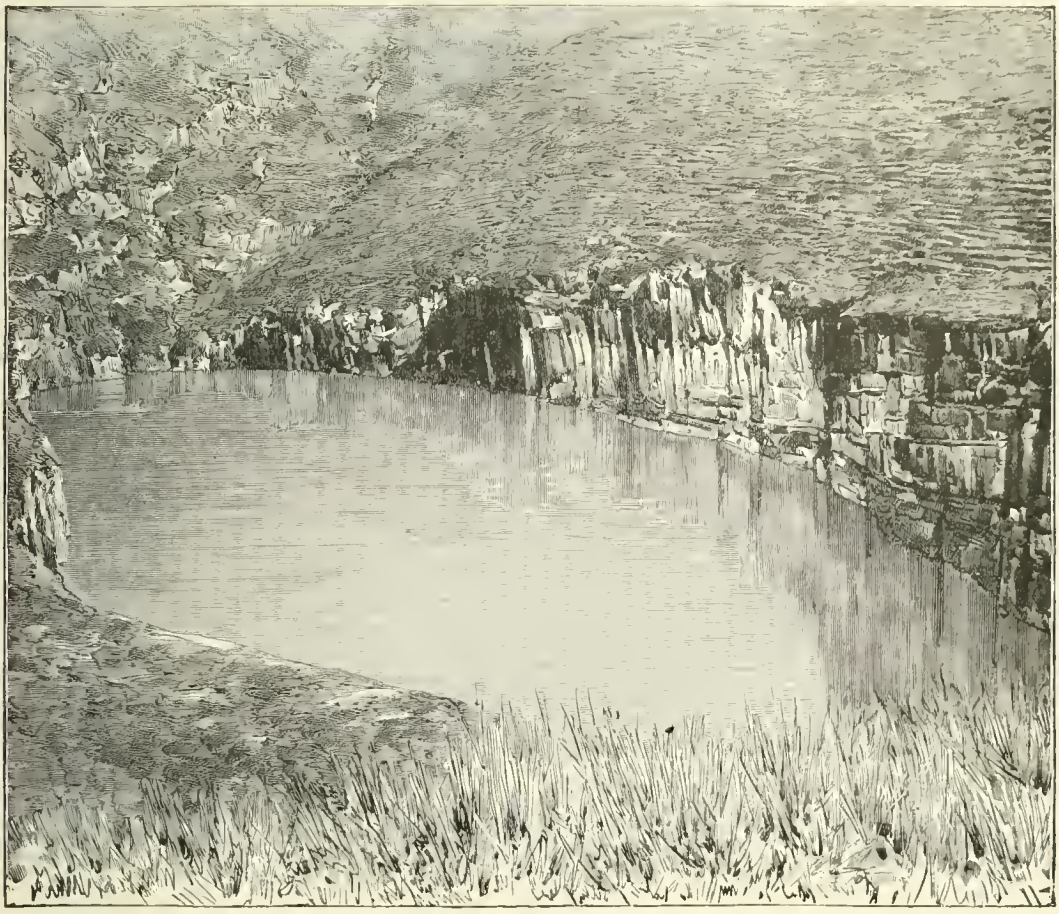
It is for these reasons that Madagascar has been so little connected with the other countries of the world. Great seaport cities have not been built up as the emporia of commerce and the seats of

LANDSCAPE IN MADAGASCAR.—In the Forest of Filanjana.—Drawn by Riou.

international intercourse. The nationality of the island lies inland—a circumstance which encourages independence and prevents relations with foreign states and peoples.

The first circumstance in the vegetable life of Madagascar is the prevalence of a coast forest all around the island. This does not arise immediately from travelers make their way in the manner of the natives. It marks the division line between the healthful and unhealthful parts of Madagascar.

The products having immediate respect to human life are, first of all, rice. This is, indeed, the one great food of the insular Brown peoples of the world. To this—growing abundantly, as it does,



MOUNTAINOUS ASPECT.—Crater of Tsitsika.—Drawn by Taylor, from a photograph.

the sea, but at a short distance inland. Neither does the forest prevail throughout the interior. It is rather a belt of fine woods, extending around the island through a distance of more than two thousand miles. The forest in question is one of the most valuable in the world. It is traversed by rude roads over which

Belt forest of the island; roads and travel.

in nearly all the maritime parts of the island—must be added corn and sweet potatoes and yams. After these may be mentioned the large array of fruits. Than these there are few finer or more varied in the world. The enumeration includes the banana, the peach, the mango, all the citrus fruits, the pine-

Means of subsistence; secondary group of products.

apple, the fig, a great variety of berries, and finally, native melons of unrivaled excellence. Products in secondary relation with life are coffee, sugar, ginger, tobacco, and many varieties of spices. In the third list of products are those gums, gourds, dye woods, fibrous plants —chiefly hemp and cotton—India rubber, and the like. The condition, in a word, is one of the most favorable to be found in any of the tropical or subtropical islands—bating always the circumstance of the geographical remoteness of the island and its emplacement to the south of the equator.

Peculiarities of animal life; prevalence of lemurs.

Naturalists have pointed out in the animal life of Madagascar several circumstances of peculiar interest. The first of these is the absence of the great quadrupeds. The presence of these might well be expected; for Africa is at no great distance, and the human life of the island seems to ally it with those parts of Asia where the largest quadrupeds abound. The explanation suggested is that Madagascar is a very old island, and that its separation from the great continents took place at a geological epoch before the larger animals were developed. This would account for their absence in Madagascar. At the same time, the island appears to be a paradise of the lemurs. Of these more than thirty species have been discovered and described. The circumstance is another significant fact among the many indications pointing to the origin of the human race somewhere in this quarter of the earth. All around the region lying between Madagascar and the Asiatic coasts the orders of life seem to rise to the apex of humanity. The upgrading of the quadrumana is nowhere more distinctly marked than in the country under consideration.

Presence of anomalous species; the gigantic birds.

Another circumstance tending to establish the great antiquity of Madagascar as a country is the strong differentiation and the individuality of its animals. Many kinds of living creatures are here marked with peculiarities which must have been the result of a long continued evolution on the lines of certain activities and adaptations. Here is found that queerest of animals, the aye-aye, with its attenuated, bony middle finger, evidently adapted to gathering out of the cracks and holes of timber trees the larvæ of insects. Here flourishes that gigantic weasel, sometimes three feet in length, which is regarded by the inhabitants as the most formidable wild animal of the island. Here the traveler may see humped cattle and those pestle-tailed sheep which have excited so much comment and curiosity.

The same striking features extend to the birds of the island. These in former ages outgrew the birds of any other part of the world. Here lived aforetime that dinornis, or terrible bird, holding in its own kingdom the relation of the dinotherium to quadrupeds. Here also abounded, at a period as late as the beginning of man-life, the epiornis, laying those prodigious fossil eggs which we see represented with casts in our museums —eggs in some instances more than twelve inches in length and fully nine inches in thickness. Strange that a country in which the great quadrupeds have been wanting, even from the geological ages, nature should have produced the most gigantic birds known to the history of animated nature!

These conditions of vegetable and animal life are referred to merely as the setting for the more important life of men. On the whole, the flora and fauna of the island point to Asiatic and Ma-

layan connections rather than African. It is within the probabilities that an all-land attachment existed between Madagascar and Asia long after the island was separated from Africa by an impassable channel. How else shall we account for the Asiatic affinities of the plant and animal life of Madagascar?

Madagascan flora and fauna of Asiatic or Malaysian character.

Manifestly such identity and analogy must have had some cause. All laws of fact and reason point clearly to the descent of the plants and animals of the Indian archipelago and of Madagascar from some common source, and the distribution was in all probability effected when there was continuous land connection between the parts. This brings us again to a belief in the existence formerly of a submerged continent of Lemuria, out of which, if we mistake not, the race of man, as well as the higher anthropoids, took its origin.[1]

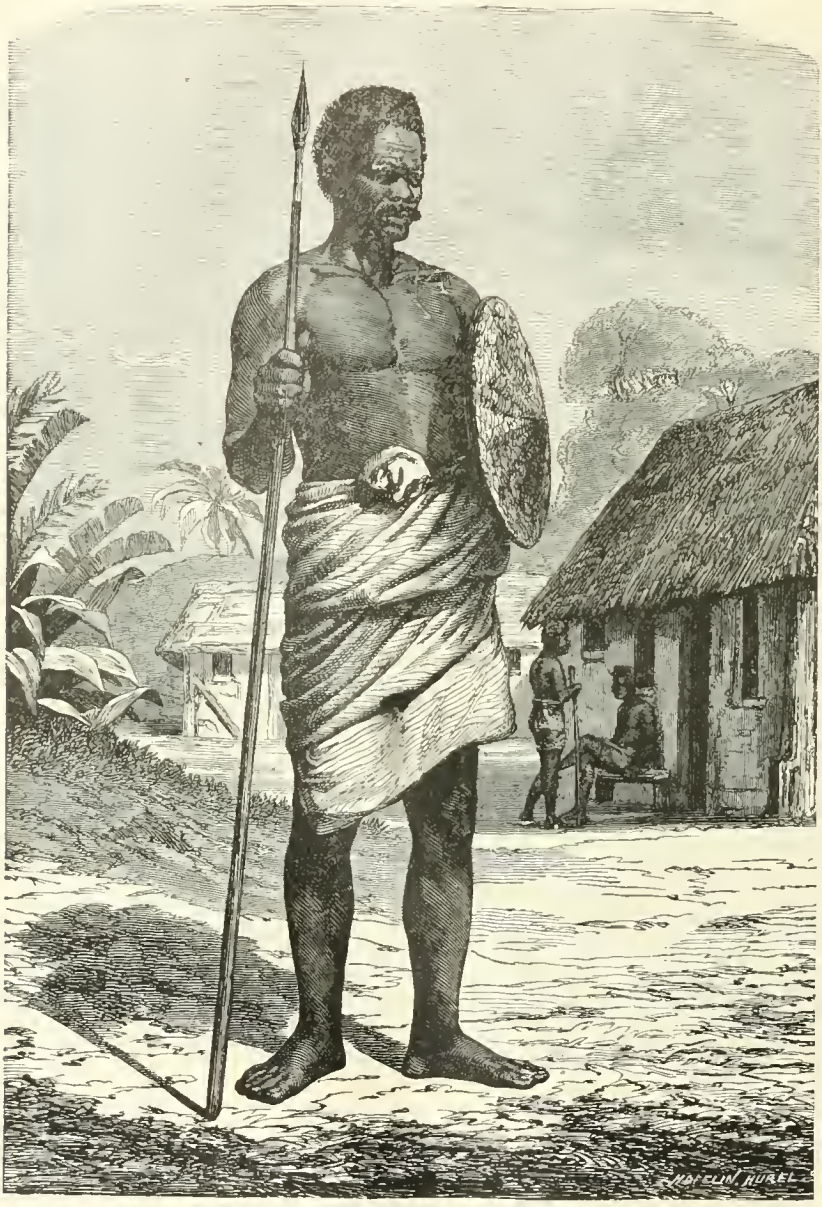
THE AYE-AYE.

Great was the surprise of ethnographers, historians, archæologists, philosophers, when it was at length discovered that the Malagasy race of Madagascar belonged—and belongs—to the Malayo-Polynesian division of mankind. That

Ethnic affinity of Madagascans and Malayo-Polynesians.

[1] See Book First, *ante* pp. 173–182.

such is the true ethnic connection of the people under consideration can no longer be doubted. We find here, off the coast of Africa, a not inconsiderable division of the human race between which and the remainder of the same family a broad ocean measuring about fifty degrees of longitude spreads, as if to confound the understanding and learning of men. It is a case precisely analogous to the almost infinite displacement of the Basques of Spain from the Asiatic Mongoloids with whom they are connected by race. The separation, however, in a case like that of the Malagasy, where the intervening space is ocean, seems the more astonishing when we remember the difficulties which must have confronted the primitive tribes of mankind in taking their departure by water.



MADAGASCAN WARRIOR—TYPE.
Drawn by Gerome.

The people of Madagascar have an ethnic uniformity throughout the island. On some parts of the western and northern coast there are evidences of African admixture; but for the rest the uniform evidence of custom, tradition, and language establishes the entire separation of the Malagasy race from the African nations. Indeed, there is hardly

Slight traces of African admixture with the Malagasy.

along the coast districts of the country the usual percentage of foreign elements. Here and there are found a few Sabæan Arabs or Abyssinians, and their de-

HOVA TYPES.—Drawn by J. Lavée.

scendants. But for the most part the Malagasy character, though including the usual dispersion into tribes, is uniform throughout the island.

Taking a general survey of the Madagascan peoples, we find about ten principal tribes, or nations. These are gathered into three general groups, or nationalities. The first of these, and most numerous, is the eastern empire; the second includes the central peoples, and the third the western, commonly known as the Sakalava. Perhaps the most important of all the tribes, and the one which has given a sort of name to the whole race, is the central nation called the Hova, having its seat in the province of Imerina.

Language demonstrates the classification of the race.

It is now almost three centuries since travelers and sailors made note of the affinities in the languages of Madagascar and those of the Malay islands. As early as the beginning of the seventeenth century books were published showing the manifest similarity of the vocabularies of the Malagasy and the Malaysians. The clue thus discovered has been followed up with the ethnic results above delineated. The languages of all the Madagascan tribes are clearly of the Malayan stock. The differences in the speeches of the various tribes are not great, though the force of dialect is clearly discoverable. Certain traces of an aboriginal people have been found in the island, and the marks of their speech may be noted in the names of places and rivers. But the great body of the people speak a common tongue. In Madagascar, as in every other country of the world, the ethnologist finds in the peoples who have inhabited it a deeper deep, as though the prevailing race had been preceded by others, and they by others, down to the geological ages.

The languages of Madagascar, until the first quarter of the present century, remained, as to their methods of expression, in the condition of the North American Indian tongues. It does not appear that there was a written alphabet, or that the literary evolution had begun. There was, however, a kind of idiographic writing practiced by the Malagasy which had the qualities and artifices of the Indian writings of the New World.

Old picture writing; missionaries bring in culture.

With the arrival of Christian missionaries, the work of writing the native languages in English characters was begun. Malagasy was found to be a speech of abundant vocabulary and full grammatical forms. It is a language unusually harmonious, abounding in vowels and liquids, musical in utterance, smooth and flowing as the old Greek of the Ionic islands. The natives are disposed to speech, not taciturn like our North American warriors, but like them, the Malagasy orators utter everything in figures, seemingly unable to express their thoughts in plain language. With the reduction of the Malagasy to an English dress the natives have sought to be instructed in written forms; and the beginnings of literature, as of ballads and stories, have appeared.

The people of Madagascar belong to those great intermediate groups and races which may hardly, with propriety, be stigmatized as barbarous, nor yet be complimented as civilized peoples. It has been noted that, on the whole, these islanders are superior to a majority of the nations of the East Indian archipelago and Polynesia. It appears that the rough and inhuman usages of savagery have not here prevailed, at least within the traditional period. The practice of cannibalism is unknown in Madagascar.

Place of Madagascans in scale of civilization.

and the sentiments of the people are altogether too advanced to permit so great a horror.

Situation favors formation of independent tribes.

The habit of the Madagascans inclines to civilization. We see in this respect the strong influence of environment. The country is hemmed in by the sea. The solitary life of the chase must therefore yield to the more sociable tendencies of the community and the fixed abode. The wild roaming life practiced for generations by the native North Americans were impossible in such a country as Madagascar—this in despite of the race affinities of the two peoples. The Malagasy are gathered in villages, settlements, towns, and their habits have been improved by the influences of association and law.

Manner of government; the Andriana.

Social organization has followed this development. The government of the tribes was originally a chieftainship; but chieftainship flourishes most in wild lands of great forests and rivers. From the old chiefs a kind of nobility has descended, known in the native language as the Andriana. This constitutes one of the three principal divisions of Madagascan society. The Andriana have certain rights, civil, social, political. Their ancient descent is recognized in the forms of salutation, which others must employ in addressing them. They only may carry the crimson sunshade; they only have a right to repose in royal tombs; they only may not be called to serve the state in peace or war. Nor should we fail to note the decaying condition into which this nobility has fallen. The Andriana nabobs are frequently chieftains of shreds and patches. Many of them are poor and play the part of Don Quixote in the villages where they live.

Division into classes; the slave system.

We have spoken above of the tribe called the Hova. This word designates not only a particular nation of Central Madagascar, but also a class of the Malagasy, socially considered. The Hovas are the middle class, and constitute the mass of the population. The third division of the people includes the slaves. These are such as have been brought to

MALAGASY NABOB—ANDRIAN MANDROUSSO OF TAMATAV.
Drawn by G. Stall.

slavery by poverty and debt, or by condemnation for criminal practices. Slavery is quite universal in the island, but the hardships and vices of the system are less distressing than in most other countries. It is said by observers that the slave system of Madagascar has a sort of patriarchical character which half redeems it from the brutalities with which it is generally accompanied. Since the acceptance of Christianity by the court African slavery has been abolished.

WOMEN POUNDING RICE.

The manner of life of the Malagasy is mostly that of primitive agriculture. A great majority of the islanders devote themselves to what may be reckoned the common pursuit. The raising of rice absorbs a large aggregate of the labor of the people. Very little progress has been made, however, in adopting Western improvements in the tillage of the soil; but the native methods are persued with a simple skill worthy of praise. The plow has not been introduced into the country, but the method of irrigation employed in the preparatory planting of rice is highly skillful. Canals are cut in a manner to bring the water into difficult situations, and to hold it from overflow. The agricultural life is, on the whole, like that of the Northern Philippines and Formosa. The people are to a great degree vegetarian in their habit. The influence of climate, no doubt, has restrained and gradually extinguished the meat-eating appetite. Only fish, crabs, oysters, and the like,

Aspects of the agricultural life; the vegetarian habit.

may be reckoned as the animal food of the islanders.

Manufacturing industries and styles of building.

Passing from simple agriculture we note the manufacturing life. This has respect, first of all, to the production of fabrics. Many of the fibrous plants grow well in Madagascar, and the people manufacture their own goods. These include silks, flaxen and hempen goods, cotton cloths and coarse stuffs made from the fiber of the banana and the palm. The manufacture of straw and cane goods, such as baskets, hats, mats, clay, bricks, or frame timbers according to the wealth of the builders. The poorer people have small dwellings, which might remind the traveler of the square adobe houses of the native Arizonians. As a rule the dwellings of the natives are fairly commodious, clean, and sightly.

Beginnings of commercial intercourse with foreigners.

The manner of life among the people tends to local independence, seclusion, and individuality. True, commerce is considerably promoted, but this is carried on only by small boats along the

COMMERCE.—Isle of Sainte Marie, of Madagascar.—Drawn by Riou.

and the like, is largely followed in the villages. The people have a strong preference in the matter of clothing for such cloths as are produced from vegetable fiber. They may be said to abhor skins. This perhaps is due mostly to the climate, which requires but a thin covering for the body, but partly, no doubt, to ethnic taste.

In the matter of building the Malagasy have made considerable progress. Nearly all the usual materials are used in the construction of houses. These are firmer and stronger than those seen in the Indian archipelago. Instead of the bamboo huts of Java and Borneo, we have here strong houses built of red coasts or by packages on the backs of men and oxen. Gradually an export trade has arisen, and the prejudice of the islanders against foreign intercourse is abated. Several of the products of Madagascar, such as rice, beeves, hides, gums, and India rubber, are much demanded abroad; and coffee and tobacco have begun to be exported. Commercial lines have in recent times been established for European and American vessels. In most of the coast towns of Madagascar foreign merchants have planted themselves, and are able to gather great profits from their business.

The industrial life of the Madagascans is gradually rising to higher levels of

activity. Manufacturing ability is extending to the working of metals. Iron, silver, copper, and gold are wrought successfully. Many shops and small forges are seen where iron implements and weapons are produced in good patterns. Some skill has also been developed in the printing of fabrics. The people have become somewhat proud of their small progress in these particulars, and anything unusual and new in the way of manufacture is spoken of and shown with pride. These dispositions have quickened trade. In each neighborhood market days are regularly held, at which a multitude of small traders gather with their packs. In this way a great number of native products are interchanged, and the knowledge of the people relative to industrial matters extended.

Manufacturing industries and smaller trades.

Governmentally, Madagascar is under its native rulers. These are a kind of emperors, or kings. The general rule of one sovereign over the island goes back to the reign of Radama I, in the year 1810. Hitherto the governments of the island had been tribal and independent. Radama laid the foundation of a true monarchy. His system of government was essentially a despotism; but there was the usual restraint of public opinion and the desire of the sovereign for the good will of his subjects.

Monarchical government; progress in civil affairs.

The evolution of a governmental system has gone on successfully during the greater part of the century. Within the reign of Ranavalona II great progress has been made in the civil and foreign affairs of Madagascar. The reflex effects of this have been seen in the improvement of the national mind and character—in the institution of various reforms, particularly the abolition of polygamy and in the establishment of European principles as the foundation of the social estate.

Within the last half-century strenuous efforts have been made by missionaries to introduce Christianity into Madagascar. Only moderate success has attended these movements. The Malagasy have in them the strong instincts of paganism, and though they are quick to adopt European ideas and manners, they have kept for the most part to their ancient religious practices. Like most peoples of the Turanian race the native Madagascans believe in a great spirit. Him they call Andriamanitra. All the tribes recognize this name as a true appellative of their god. Another name, Zanahry, meaning the creator, is generally applied to the supreme ruler.

The ancient paganism contends with Christianity.

The worship of the deity, however, is by no means of an exalted form. On the contrary, the usual religion is a mere fetichism. The belief in charms and material gods is quite universal. Mixed with this there is a worship of the ancestors of the kings. Witchcraft and sorcery are accepted as indisputable facts, and many other superstitions prevail. Society is governed largely by such ideas. The administration of justice is tainted with superstitious beliefs and practices. One of these is the administration of a vegetable poison, called *tangena*, to persons accused of crime. If they die, they must be guilty! Nor should we be astounded at a usage so horrible when we remember the Christian ordeals of the Middle Ages.

Society dominated by superstitious beliefs.

The religion of the Madagascans admits the idea and practice of sacrifice. There are altars of burnt offerings. In some places sacred stones are set up and worshiped. Before these beasts and

COURT LIFE OF MADAGASCAR.—Queen of Maheli and Attendants—Types.—Drawn by Bida.

birds are slain and fruits offered to the gods. The great festival of the nation is that called Fandroana, meaning the Bath. It is the New Year occasion, and is celebrated by the bathing of the people and the sacrifice of animals.

Sacrifices and offerings; festival of Fandroana.

Notwithstanding this religious disposition of the Malagasy tribes, their faith has not been organized into a system. There are no temples in the island; no images universally recognized as sacred; no regular priesthood. It is doubtful whether any other people of the world in so good a stage of progress have been so little under the influence of a priestly class. This fact, however, is to a certain extent common to that branch of the Mongolian family which we have been pursuing in the preceding chapters and with which American readers are so familiar by acquaintance with the institutions and manners of our own aborigines.

No priesthood or definite organization of religion.

The real question respecting the religion of a people ought to be the modification which it effects and the direction which it gives to the moral conduct of the race. Judged by this standard the religious beliefs and practices of the Madagascans ought to be wholly rejected as vicious and degrading. Certainly the moral character of the people is low, their inner life depraved.

Low moral standard and depraved society.

In the first place, the social system of the islanders has been abominable. Beginning with polygamy, the sexual estate ended with free divorce and well-nigh universal license. The only redeeming feature of society was the comparative high rank of woman. There has been in Madagascar within the known period a virtual equality of the sexes. This ethnic and social trait has been promoted and confirmed by the usage which permits the elevation of women to the throne of the country. From 1828 to 1861 the crown of Madagascar was worn by Queen Ranavalona, and the unwritten constitution makes no discrimination on account of sex in the descent of royal or personal rights.

This, however, has not brought in a reign of virtue. The people are shockingly insensible to moral obligations, including truthfulness, candor, chastity and humanity. On the contrary, all these cardinal principles of conduct are shamelessly violated. The Malagasy language abounds in allusions and forms of speech totally at variance with modesty and virtue. As if this were not enough, it is the manner of the islanders, both men and women, to indulge in indecent gesticulations shocking to the virtuous sentiments. The horrid practice of infanticide prevails in most parts of the island; but it appears that this atrocious usage is based on the superstition that certain days are ill-omened, and the children born thereon ought to be removed to avoid greater evils to come!

Violation of cardinal virtues; practice of infanticide.

The total population of Madagascar amounts to about two and a half million. Intercourse with foreign countries is at the present time adding a certain increment of aliens to the coast towns of the country. Since 1865 America and England have had treaties with the kingdom, and the peace has not been greatly disturbed. During the reign of Queen Ranavalona II, in 1869, she and her ministers of state were baptized into the Christian faith. A period of iconoclasm followed, in which the effort was made to overcome the idolatrous habits of the people and to bring Madagascar into the family of nations. Though this move-

Conversion of Queen Ranavalona; general moral estimate.

ment has not been attended with complete success, something has been done to raise the character of the people and to reform the long standing abuses of paganism.

At this point we conclude our excursion among the Malayo-Polynesian races. True it is that on the east these peoples are graded off into the Polynesians proper. Of these we shall present an account hereafter. It were difficult, on account of the diversities existing among the Malayan races, to summarize their common qualities. It is agreed by all that cruelty is one of the traits of the race. Whether the Malays are capable of remorse does not clearly appear; but that they are strangers to the disposition of heart and mind, so called, as the same is understood by the peoples of the North and West, is evident from their life and manners.

SPIES OF THE QUEEN—TYPES
Drawn by Rion.

A second trait is curiosity. The Malays are easily excited, and find an interest in things new and unknown. It will be noted by the thoughtful reader that this quality of mind seems to ally the inhabitants of Malaysia with the peoples of India and Europe rather than with the Chinese, who are little curious to follow new lines of thought. A third element of the race character is its manifest indifference to the rights of life and property. If we mistake not, the piratical character of the Malays is attributable to this deep-seated ethnic characteristic. Perhaps the wholly insular position of the race has had something to do with developing its

Intellectual curiosity; the piratical habit.

indifference to life and to those material properties upon which the enjoyment of life so largely depend. Freebooters and robbers find their most congenial seats in the archipelago. It was so in antiquity, and remains so to the present.

Still another race trait of these peoples is the absence of trust, confidence, reliance upon the intention and promise of others. Perhaps this quality of mind is correlative with the others mentioned above. A mendacious and treacherous people could hardly be expected to be truthful. They who possess no moral qualities upon which reliance may be placed will hardly fail to distrust the words and motives of others. They who practice treachery must fear it; and they who kill and rob will hardly expect humane treatment and justice.

Distrust correlative with deceit and treachery.

The ethnic position of the Malay race is clearly intermediate between the Hindus and the improved Mongolians of Asia on the one side, and the Black races of mankind on the other. This graded place in the scale of humanity is indicated alike in the physical and in the intellectual character of the race. Blumenbach, in his arrangement of the skulls of the different races of men, has given the *fifth* place to the Malays, and this rank has been approved by more recent investigations.

Malays intermediate between Mongolians and the Blacks.

In stature, as we have seen, there is the same gradation. The Malays are by no means as tall as the average of the Aryan peoples. Neither is their muscular strength as great. Another racial peculiarity is the general flatness of the visage. The features rise but little from the level of the face. To this the exceptional feature of the high and prominent cheek bones must be mentioned. The complexion, likewise, lies midway between the fair and the dark races. Manners and customs, laws, institutions, and language are also intermediate, showing the sloping development of mankind from the continent of Asia toward the Indian archipelago, and from that toward the Blacks of Africa and Australia.

Form, features, and complexion; conclusion.

We now take our stand again in Thibet, looking to the east. This was doubtless the point of division between the Malayo-Chinese peoples and the Chinese proper. It is to the latter that our inquiry will now be directed. We are to leave the widely disseminated populations of the Indian seas to consider in the following volume that vast and ancient people who may be regarded as the most peculiar, as well as the most populous, division of the human race.

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